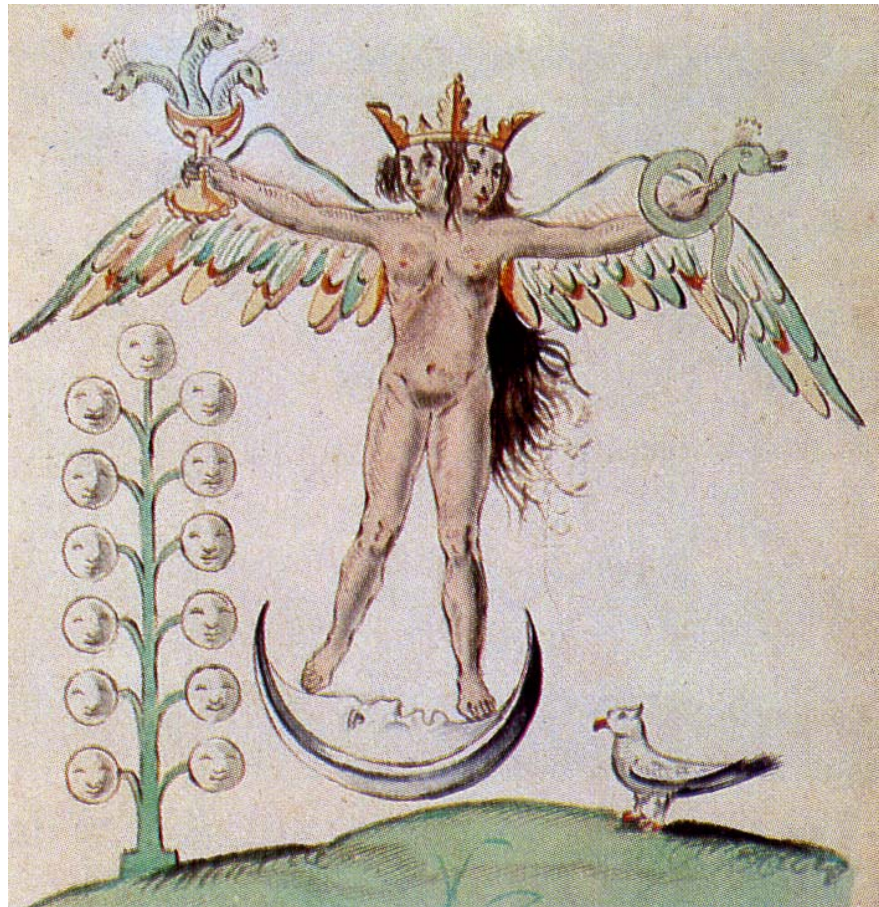


IV. THE SCIENCE OF MIRACLES

THAUMATURGY

- a Philosopher



Now that the general principles of the two forms of magic have been set out in clear fashion, we must confront the scientific problem of miracles and prodigies in the natural order of the unchangeable laws.

This second part will seem not very clear in places to him who has studied and practised what I have set out in the first part, regarding natural and divine magic and this is because philosophical speculation addresses itself to general principles.

I warn you, o Seeker of the occult properties of the nature of things and of the human spirit that in this second part I commence to touch on certain terrible subjects, which one cannot by a divine law confide in their entirety to uncultivated men who are without strong moral character, because the ancient priestly sciences have always been veiled from the popular masses. And Roman Catholicism, drawing its origin from precisely these religions and cults, inasmuch as "reveal" = to re-veil well-hidden truth little by little in the rites) but at the time in which I write for the European masses the Catholic Pontificate has lost the keys to the miracles and remains a prisoner of the popular society of the rights of the people, just as the human soul is a prisoner of the bestiality of the body in humans who lose the light of the spirit and derive all their satisfaction in the corporeal and material senses.

As for the young philosophy of the occult forces of nature, in the twentieth century, it waits patiently for the Pope Magus to return to the Chair of St. Peter, the fisher of men. I therefore sow the seed in the prepared ground in order to receive it and nourish it, so that the plant of occult knowledge finds that it will perpetuate the truth, and not he who will abuse and violate human nature to the detriment of his fellow man: because the opposition is alive and man must never make use of the science of the Magi to do evil. The Christ, from the height of the Cross, said: "Forgive them, O Father, who know not what they do. But would this pardon have been invoked by the Christ in the same way if his torturers had known what they were doing? Therefore, to violate the laws of the divine world through

ignorance is not an offence, but it is an unforgivable sacrilege to violate them whilst knowing what you are doing.

This is one of the great reasons for the hierarchy in the initiatic occult societies so criticised by the partisans at the average level of intelligence, which brings in life the procession of errors and of misery, which finish by unleashing the divine curses on human society.

My dear reader, at the start of the first book, I told you that the person who is simply curious has no right to the superhuman science; now it is time to form a precise idea of the mission of the superior man in the bosom of humanity, and which you discern clearly as the sin of modern zoological philosophy, materialist and positive, and also the sin of the ignorant clergy; consider them as the two most terrible curses of this epoch lit materially by the electric light and darkened morally by the egocentric doctrine of sensualist pleasure.

On a day of popular celebration and public holiday, observe from your window the human wave which fills the streets. Imagine, by closing your eyes for a moment, that a hundred years have passed: reopen your eyes and in the deserted street before you, imagine that these thousands and thousands of people, swarming a moment before in this same street, are dead and become dust.

If you do this while you are living, you will have learnt that the life of man just like the life of the masses in the turbulence of the material senses is the mistaken voluptuous pleasure of nothingness; as men and generations pass like the lights which we call centuries, and vanish like bubbles of soap or better still become phosphate of lime and squalid scraps in the cemeteries!

If you do this and if you reflect on it assiduously, you can become either a saint or a criminal. You will become a criminal if you think that morality is vain, as both the body and the senses are vain; you will feel yourself sanctified if you think that the daily sacrifices of so many different human bodies feed the

spirit of the earth, over which hovers the genie of the races and the soul of the purified man, become, as Dante says: Intelligence, separated from matter and whose home is far away from the lying logic of the senses.

But each bubble of soap is a soul: the child who breathes across a bubble kit into soapy water, could not make bubbles if he did not blow; therefore each bubble contains a breath and a spirit, a soul, a thought and an ideal.

If you burst the bubble of soap, then do the breath, the spirit, the soul contained in it vanish and die for nothing? Or better, after the body returns to the earth in the heavy form which awaits its dissolution, is the spirit mixed with the universal breath and does it not return to the chaos of the spirit of the world? Or better does it not stay breath or thought on the path of evolution?

It is the problem of the Sphinx, of Isis veiled, of the Cross, of the Star with 5 branches, of the mysterious Word which expresses the name of Jehovah. It is the incommunicable secret of the ancient schools of magic, capable of realising all miracles and prodigies.

But the secret corresponding to this absolute truth is not a vain dissertation originating from academic circles. magic is a useless thing if it remains theoretical, but if it is actualised by practice, it becomes the most powerful lever of the four currents of the Edenic Cross:-

1. Religion which governs the soul of the masses.
2. Human society (The State).
3. Popular science.
4. Art.

Magic or the absolute science is placed in conflict with religion when the priests of the latter have lost the key to it; with human society, when it proceeds in darkness, illuminating thought by the senses; with profane science, when the finite faculty of

imperfect reason wants to know and judge the invisible infinite; with art, when this eternal manifestation of the most elevated ideal is caught in the toils of mannerism outside the two poles constituted by changing reality and poetic creation.

The impious, the titans of profane science, like those who erected the tower of Babel, try to ascend to the skies by material means and the eternal Satanic battle of the rebel spirit against God is made eternal in this forced march of the philosophy of the senses against the absolute, the great and simple soul which governs both spirit and matter in the created worlds.

In this way, human societies, thanks to materialised reason, fall into the abyss of matter; the providence of the divine world is thus denied; and as one thinks, one writes, one instructs, one preaches and one evangelises, saying that spirit is matter and that human thought is the only providential road for the masses in order to comprehend the infinite aspects of the history of social and terrestrial upheavals. What lies!

And yet this history ought to serve us as a lesson is there; not the anecdotal and miserable history of society's evolution but the monuments of races and nations which attest among the myriads of soapy bubbles, the presence of elevated souls incarnations of evolved spirits sent here below to fulfil the heroic mission of confronting the serpent of error and cutting off its head. But the fight still goes on between the materialised soul of the masses and the fertile spirit of Jehovah; the rebel angels are incarnate in the philosophy of the state, in the doctrinaire egotism of states, in the madness determining revolutions without wisdom, after which the envoys from above, in times of crisis, come to put things back in place and depart again.

Seek their names in the history of religions, philosophy, science and the liberty of peoples and you will perceive continually the divine light, veiled by human pride.

To be approached thus by magic and by the study of its practice and theory, some shores of the Great Ocean of Real Truth

signify; to be transformed into an angel or demon, or die a victim of one's own reason and audacity, without even being justified before human society and its history.

* * *

The mysteries of first causes commence therefore, O Disciple, by guiding you across the hell of human knowledge, to the research by reason into miracles and prodigies; but your quest, your tiring mission, will be a very vain work if you do not practise (only by practising in our sciences can you gain the right to arrive.) Nevertheless, the key to all practice is subordinated to the holiness of the disciple: without holiness or successive purification of your spirit, you will never accomplish a divine work and, if you succeed in something without holiness, you will perform diabolical work.

To become a saint?

There is a paradox for the reader in the current of scientific studies and modern methods. But one must not understand holiness as the popular masses understand devotion and bigotry; the saint is he who identifies his reason as a man with the fatal reason of things and spirits; the saint is the altruist who considers himself here below as a traveller in an hotel, in a pause during his journey towards the infinite, ultimate evolution of all created things; the saint is he who possesses the wisdom of not deluding himself about visible reasons and who is made worthy of the science of God.

Thus you can only find sanctification in the love of your fellow man, and in this way you will become the infant Jesus, the Nazarene. You will sacrifice yourself voluntarily in loving your neighbour, in holding your hand out to your brother to save him and to lead him to the spiritual light. And magic, in your hands, will reproduce the ancient legendary prodigies; your baton will blossom and, around you, you will radiate good. Whilst one part of humanity will think and illuminate the other

part with electric lamps, you will be a soldier of this spiritual light and a pharos for souls in this journey on the earth.

* * *

One studies philosophy, discusses ideas, and explains symbols, but, to learn the magical art after having learnt the philosophy of magic, one must possess three things:

1. Will without desire.
2. Force to act without being stopped.
3. Practice in order not to be mistaken.

He who desires cannot wish.

Desire is an appetite of illusion which paralyses the will, the mechanism of which attains perfection in the absence of all desire. The man who desires a woman becomes her slave; if, on the other hand, he wills her, he makes her his slave. The man who desires money is a miserable beggar of fortune. He who wills money, dominates it. The magus who desires is not a magus and cannot accomplish miracles. But where does desire finish and will begin? This no one can define exactly: only your philosophy can explain it to you.

The second thing necessary is force. Do you know why a grain pushed into the sand on the seashore stays sterile whereas, once placed in a furrow in the kitchen garden, it bears fruit? Because the sand impregnated with salt produces nothing, whilst the earth of the garden has the force to give life continually. This is why the Mage must possess the force to transform himself into the diverse forces of nature, in order to produce, like nature itself, all its miracles and prodigies: he must have the force to nourish the grain like the earth of the garden, or to destroy it, like the salt in the sand. The force to continue ceaselessly thus resides in the immutable constancy of nature and it is required in the same way of him who would accomplish miracles.

The third gift or quality is practice. The child without experience who gathers roses scratches his fingers and sees them bleed; but

the gardener picks many of them without pricking himself. In the magical art, he who knows how to produce and does not produce is similar to the manufacturer of swords who makes arms for war but never fights.

The Mage becomes an artist, after having been a philosopher, by the development of his faculties and the virtue of his spirit. This spirit of the magus, placed and nourished in the human body, possesses two great prerogatives which the discarnate spirits do not have, to know the power of transforming itself into force and the liberty to materialise itself.

As soon as the magus acts by himself, his changeable soul becomes the flame of life which ascends and descends as the ancient hermeticists inform us. This means that his spirit lives on the earth and in space and it is only when the spirit of the man living in bone and flesh has acquired the power to ascend, or gain the surface of the astral current, that he is capable of subjecting to his power all the creatures of the current or tide which forms the aura of the earth.

In annotating a small book of the Esoteric Library, I have given the interpretation of Ichthys or fish, the symbol of Christ used by the early Christians. The symbol of the fish representing Christ, however, belongs to Essenism, the sect from which Jesus of Nazareth came forth, which had imprinted in Egyptian graphics, the figurative symbology which belonged to the Egyptian priests; afterwards the pure Hebrew rites did not use figures but made use of the lettered signs of the Qabalah, which have value as ideas, things and numbers, in the same way as the Pythagorean system expresses, solely by numbers, absolute ideas and by combinations of numbers, in multiples and sub-multiples, relative ideas.

The thaumaturgic Hebrew ciphers are straight and curved lines; their appearance is geometric. But the Egyptian ciphers are figurative and anthropomorphic, whilst the Pythagorean ciphers are numerals.

The Christ therefore, or the soul of the man who ascends to the heavens or descends into the abysses at his will, was represented by the image of the fish, which, by using its fins and its swim bladders, ascends to the surface of the water or descends at will into the deep grottoes of the ocean.

The human soul conducts itself, in the astral light, in the same way as the fish in water. It is therefore only when the soul of man has acquired the power to ascend and descend, like the fish, that it can work in accordance with the ultra-astral powers, because, before attaining this state, the ordinary man is symbolised by the tortoise and the slug which represent the astral body in its heavy covering of carnal material.

This is why natural magic, the easier of the two forms of magic, only uses forces appropriate to the human incarnated spirit and to the inferior animals of the astral zone; for this reason; it is capable of good and evil, useful or deadly works and uses materialised fluids and horrible animals emanating from the astral.

* * *

As I have explained in my first pages, my treatise on natural and divine magic must be a clear exposition, not of what others have said, but of what is true; also I ask those of my readers who wish to be effective to form a precise idea of what we are.

Take a very large crystal vase, fill it with water and place inside it some freshwater fish, some eels and some freshwater beetles. Observing the water and the fish through the glass, you are, as human beings, in the same relationship to the animals in the water as an intelligence of a superior order (purified spirit or archangel) is in relation to us who are immersed in the astral current. Afterwards, the three aquatic species immersed (beetle, eel and fish) represent three different degrees of the human spirit in its development.

I say human spirit because in man the spirit is not separated from the matter. It is therefore implied that the spirit of man carries within it this quality of purified matter (diaphaneity, astral body, peri-spirit) which is inherent in its development. The heavier the burden, the more weighty is the material which envelops it and the less sensitive is the intelligent spirit.

Now, let us pass from the image of the vase containing the fish to a similar observation of the life of the ocean. Form for yourself a concept, even approximate, of all that is in the ocean, of the life of the phosphorescent protozoans in the contortions of seaweed, of the vesicular spasms of the protoplasmic molluscs, to the prawn, sea bream, dolphin, shark, whale....., and you will have traced analogically a picture of the animal life in the astral ocean, animal life which commences with the life of the stone, proceeds as far as the life of the planet and, from the latter, succeeds with the intelligence-instinct of the microbe in climbing every animal scale as far as man.

Darwin was the most clairvoyant illustrator of the linking of relationships in the zoological sphere, but this hierarchy itself is intellectual. From the dog to the elephant, from the monkey to the man, the intellectual process and its hierarchy are graded intellectually until it reaches the species of Homo Sapiens; but in this human species always exists the hierarchical link which intellectually binds together men of all races. There are men who are not much more intelligent than a very intelligent dog, just as there are others who attain by becoming pure, evolved spirits and who no longer live a truly human life.

He who wishes to understand the language of the Gods must penetrate the language of primitive syntheses, crossing beyond the abyss of human languages.

The Sacred Qabbalah, the secret philosophy of the absolute, has the power to render eternal the synthetic language of divine ideas. Compared to the scientific processes of profane knowledge, it is the torch which recalls the civilisations marked with the seal of the priestly knowledge.

The Qabbalah is the philosophy of the absolute laws and the unchangeable elements of physical, intelligent and mental nature, of nature in its concrete expression.

The numerical Qabbalah, or the occult Pythagorean tradition, is, from the act of substituting numbers for words, even more difficult to comprehend, without the aid of an eloquent master.

The Arabs had and still have angels with two or several eyes. The eyes of the body represent its humanisation, whilst those others which are indicated refer to the divinity of the beings. Thus, we can see with human eyes the physical sun and with the mental eyes the sun of the archetypal world. I state this clearly: the master speaks only when the convex and the conclave of the celestial world (according to the expression used by the old rabbis) shines with incandescence in the vision of the mental eye.

To study the Qabbalah without the will to understand its syntheses is to waste one's time.

Moses received it as a gift from Jehovah, the God whose name is expressed in four letters, the fifty gates of the divine intelligence, and Moses gave them to us as our heritage. In order to understand thoroughly the method through which we have received it, one must remember that the word Moses has a number of meanings: certain occult meanings are not able to be communicated, others are manifest: one of the more widely known is that Moses is he who was called by God, or who had been saved from the waters. Of what waters are they talking? Of those of the Nile? But were the Nile and its waters not on the other hand the astral current which inundated the whole profane and carnal kingdom of Egypt, the land of the Pharaohs, the kings of matter?

The mental eye must go further and deeper than the human eye, when one studies the sacred books and truths.

The synthetic, ideological and Qabbalistic language has a measure of imprecision which can be attributed to false and profane interpretations, as well as divine ones. To know profoundly the Qabbalah permits the clairvoyance of the forms which manifest the concrete order of the immutable nature. The intellectual light penetrates deeply into all the manifestations which the eye of the profane is incapable of seeing.

The nature, the matter, the spirit, the invisible and the visible only make one unity. The unity is God. All fatal events are the will of God. Life, death, sickness and joy are forms and moments of the physical universal life. Jehovah is the "I am who I am," and in him reside all truths; the semoth of the Qabbalists (mystical science) and the Sophisath (science of numbers): in him and through him are all the manifestations of living and intelligent nature.

Prophecy does not reside only in him: high magic consists in the interpretation of all nature in the language of the Unique, All-Powerful and Immutable One. The clairvoyance consists in the synthesis of the sentiment of the universal nature.

What one calls superstitions is only the language of the invisible life, but at an inferior level.

Dreams only represent a life and a great truth for he who knows how to interpret them in their true, profound and analogical sense.

The word is the materialisation of an idea. It is the act engendered by the idea. The men who study philology in the ordinary schools are not competent in the domain of the magnetic and magical technique of the word. One estimates as opportune the Pythagorean silence in order to efface the impurities linked to the auditives or graphics of human thought or of the absolute world of unshakeable truths. Soul, life, thought are words, sounds and signs; these are the effects and works; these are the calculations and monuments; these the sensations and this is...nothingness.

Sensation exists, but is not efficient for determining the truth of existences. The two factors would have to be the memory and the will: consciousness is only the sentiment which results from all the technique of the three factors:

- Sensibility;
- Persistent memory, irrefutable proofs, consciousness;
- Will.

The sensibility is illusory; the memory can equally be so; the will can be dominated by a superior will in dynamism. Then, the proof of the truth must come from a more subtle sense, more intimate, more elevated, than the simple animal or sensual consciousness.

The consciousness is a sensation to the extent to which it is the result of the complex action of exterior events on the human body: the animal nature of man, of man equilibrated according to the criteria of zoosophs, cannot have a consciousness above the sentiment of the memories and actions which are unfolded.

But the psychically evolved man has a second consciousness which is not the result of material actions and which contains a certain luminous, inexpressible sense, which detaches and separates the two arrows resulting from the equation of the individualised and free power, of the ether of Hippocrates and the external current.

One example will enable you to understand clearly:

When you are thirsty, place yourself in front of a bottle of alcoholic wine. Drink. In the same proportion as the wine enters into your stomach, drunkenness increases. You are conscious of the action of the liquid on your brain. Until you are completely drunk, you are always exactly aware of your level of drunkenness, dominating your actions. This intimate sentiment, which places you above the physical effects of the action of the wine, was presented by certain philosophical sects as the

dynamic intelligent double of the animated consciousness. This is graphically expressed as follows:

- The wine - its action
- Intoxication } Animal consciousness Material soul
- Drunkenness }
- Delirium }

The intellectual sense } Intellectual consciousness Intelligent soul
judging the morbid state }

But this is not sufficient: at the moment of this suprasensible consciousness, there the principle which judges, the interior word, the free animist and rational principle, the judge of the two consciousnesses.

*

* *

To him who asked me one day why the occultists did not express their ideas clearly, I replied that the why is to be found in the imperfect nature of the disciples, in whom the involutionary act represented by the original sin (and which the Catholic baptism would efface) pushes all beings to the complete and effective materialisation of the most sublime and high concepts which are neither human nor humanisable; if it were different from this, they would be finished and would belong to the hell or inferior world of error.

The Qabbalah of the old rabbis is the Immaculate Conception beyond all soiling by human prevarication. The word is the expression and the bad interpretation of the ideas conceived. The great mystery resides in the silence of the senses to allow the washing or purification of the materialised spirit.

Remember, o my disciple, that the human doctrines, or those which do not have their foundation in the purification of the human spirit and in its evolution for the reconquest of the first liberty, were called diabolical, satanic and infernal due to the

sole fact that they tried to erect a counter-altar to the evolution of the spirit. The attempt to conquer the heavens, in violating them by the concretisation of sublime ideas, is titanesque. But the Titans are the spirits who are most engulfed in the mud, because they tend to envelop every abstract and pure idea, in sublimating the mud.

The dogma of the all-powerfulness of the God-Entity (Tetragrammaton) contains the union of two active elements on the passive element itself. But if the universe or Macrocosm contains this absolute power, the Microcosm or man (god-man) contains by analogy the same elements.

The modern world does not explain why the scholars had a passion for many centuries to define the fundamental ideas of the religions. The positiveness, however, of the theological discussion knowledgeably conducted, escapes our contemporary world just like the significance of abstract formulae, on which the apparently verbose discussions had their base. The most abstruse and silly dispositions to the eyes of modern man, which are not preoccupied with penetrating the foundation of the religious reason, all concealed a strong tendency towards realisation: from the Manichaeans to the Catholic heresies of the most recent centuries, the arch heretics, those who were worthy of the name, all had at the base of their intellects, a particular idea concerning the manifestation and disintegration of truth. In the nascent Christianity which found itself in doctrinal conflict with all the philosophical system of the pagan Latins, the first centuries of Christian Rome saw a fierce fight between these philosophical systems, because then, even the revealed doctrine of the Neo-Christians was conceived as a system of philosophical doctrines. The different methods of conceiving and defining the Creative Unity and its manifestations give birth to three great streams of applied knowledge:

1. Finality and method of human life;
2. Morality and social tendency;
3. Reason, history and political realisation.

From the concrete ideal of the human spirit as reflected by the universal power, a different moral tendency is projected over the social milieu; and when the modern philosophers come to develop the thesis of the 18th century on the non-existence of a absolute morality, it proves that the work of the great religions, from Buddhism to Christianity, has passed under their eyes as an imperfect and fleeting image because they have only understood that the social factor which prepares the great revolutions and historical periods, it is the religious idea, from which is derived the morality and the good of nations. (The divine science can only be confided to pure men, personally disinterested and therefore independent of all need and devoid of all ambition; to be attacked by the secret science of the magus for a disinterestedness which is only apparent is a work of the sorcerer. Egotism establishes the means of control. Egotism is the touchstone of every initiate. The theocratic governments of ancient times, instead of being founded on the industry of religion, as one normally believes when young, only allowed the memory of the trust to be confided to the illuminated, on account of their disinterestedness.)

Know that in this moment, I address myself to the readers who occupy themselves truly and intensely with sociology, by indicating to them, without any bigotry and above all religions, a new point of view from which one can observe the beneficial action of religious activity in all modern civilised peoples, and I would depart from the subject if you wish to develop my considerations in this domain; I restrict myself to recalling that magic, the perfect science, must not only be considered as the manifestation of the occult powers of man on man or things, but of the human spirit inasmuch as the manifestation of the divine harmony over all the historical milieu, in the course of long epochs. The ordinary life of man, of much less than 100 years proves nothing, in the practical reality of life. The Christ of Nazareth (if the symbolism of its history corresponds to reality) only succeeded in his life in undergoing torments.

But by these torments on the Cross, to which he was nailed, by the consummatum est, he accomplished the greatest act of social magic: he prepared the new times, gave birth to the idea of equilibrium which, twenty centuries later, is still not fully realised and living. But if the master had conquered twenty centuries and if the human memory was so powerful to embrace in a tableau of marvellous splendour all the path travelled, one could exclaim, like Napoleon at the Pyramids, that forty centuries will admire the glorious work of the most glorious of ideal masters, and the human magic of a sectarian and of a Jewish sect become, by religion, philosophy, wisdom, science, progress, light and social perfection.

Take the head of a man and split it. Describe the organs which it contains. If it is in the bleeding brain that you seek man, if it is in its weight that you wish to discover the idea, you are obliged to draw two great consequences from it: the absolute materiality of the life in the sensualist orgy as an unique social end. One draws from it the moral evidence... From this, the great errors of the satanic rites in those who, while studying theology simply, invert it with the determined objective of obtaining an immediate success. In magic, the only pure conception or impure conception defines the application or the tendency of these grandiose rites, by their ideality or by their disastrous effects. It is just the same in religion and politics.

*

* *

I have said that the head of man or the summit of the magical pentagon (Eliphas Levi advises with reason that one should never trace it, because one can never do so with impunity) corresponds to the signs of the total magisterial power or microcosmic divine ? + ?, nevertheless, in order to philosophise on this principle of the binary residing in the human spirit or incarnated spirit, it is necessary to dispose the two signs differently.

The superior lunar crescent, positive in the ideality, and the decreasing quarter, passive.

In the positive, one has the key of Isis, or the Immaculate Conception.

In the passive, one has the formula of the corruption of purity or Proserpina.

The intelligence is found between the two factors. The free human arbiter resides precisely in this choice, but in operative magic, once the choice is made, it is necessary to undergo the consequences of it.

God is unique. In Psalm 139, the Catholic Church causes verse 8 to be sung thus:

If I ascend up into heaven, Thou art there:
If I make my bed in Hell, Thou art there.

The word Thou refers to the Lord who understands those in his image and recognises their places: therefore the Lord is on high and below. (This Unity-God cannot be well understood by the public which studies the Qabbalah, other than by a blasphemy: God is the Devil. Nevertheless to formulate thus the law is an absurdity, because it would be then the negation of the binary. Ask a professor of theology if God in the house of the devil is or is not God. The persons who do not understand this problem do not reflect much on these words; otherwise they could stay in the Inferno without finding God there.)

Here, I pray my reader not to delude himself and reflect well on what I say, because he who can grasp the true sense of my words will arrive to see the truth face to face, like Jacob who fought hand to hand with the mystical angel and remained lame.

Since the truth, which so many sacred emblems, so many evocational formulae veil, which so many sublime actions or

infamies symbolise or seek, is not the word which manifests the secret of God, but the attempt to transmit it without pronouncing it, and thereby violating it, to posterity, so that he who is worthy of it learns it and hears it repeated in his ear, as the greatest conquest of the absolute wisdom. (Regarding this, one must read and re-read the first part. The secret of the incommunicable word can be given by a master who knows it or be unveiled to him by a close acquaintance if the master is not far away, provided that he sees the danger of this devotion. It must not be forgotten that the disciple is a veritable "sponge" of the master, when the disciple succeeds, and if, vice versa, he is absorbed by the master, when he becomes an insignificant link in his chain.

Amon said to his disciple: "In order to succeed in magic, it is not sufficient to find a master, yet he cannot lose him and cannot allow him to escape.")

The reflections of this truth are prismatic. A wave exists of seven colours of the light of truth that men grasp and admire according to their greater or lesser spiritual perfection. The whole luminous spectrum is the truth of the great masters. One alone of these colours represents the more or less miraculous power of the aspirants to the final adeptship.

The hour of the final conquest, for which the master is trained, is an hour of rebirth. From the worm is born the mysterious butterfly of Dante Alighieri and then, prostrated before the dazzling whiteness of the truth, one regards the ocean of human impurities as one does from an aeroplane, above the black depths of the sea of bitumen of the ancient visionaries.

The reign of the Beatitude of the Buddha and the Assumption of the Virgin Mary of the Catholics are identical, as states of perfectibility desired by the initiates. To penetrate into the limbs of the superior purity + ?, is the path to reach; to fall into the - € is the magic of involutionary forms.

To the first, belongs clairvoyance in all domains, as well as the highest perfection of the greatest incarnate priests; to the second, all the illusions of the astral zone, all the imperfections and the volubility of the current of the souls in regression.

Under this double aspect of the efforts of the initiates to reach the state of conquest, is hidden the terrible secret of the life and death of human souls. (In order that the reader may not believe in an erroneous impression, I emphasise: life and death of the human spirit.)

I speak in order to tell you the truth, and it must not be thought that the author of the Divine Comedy studied philosophy and history without having an inspiration and a vision of truth. The man who has passed the Pillars of Hercules of sensualism is caught in a dilemma: either with Christ or with Satan. The Christ represents in the current doctrines the world of the perfection of souls, whereas Satan represents the world of matter and of the senses.

“If I ascend up into heaven, Thou art there:
If I make my bed in Hell, Thou art there.” - Psalm 139

Do not believe, for love of intelligence, as the false Gnostics of the first centuries did, as above so below, it is one totality, and that all is duality; one must not believe that the psalmist had mixed the total power with the transformation of the divine person into the king of Hell, in the infernal spheres, but reflect on this: when Pythagoras wished to speak of a man, he called him one and multiple, and the origin or God, he called One.

In Catholic symbolism, the Immaculate Mary represents the very pure conception, above the active zone of pagan intellectuality (Minerva) and, in treading on the feet of the waning moon of which I have spoken above, it finds itself free of all terrestrial effluvia: it is to this state of purification which religiously passive people aspire. The litanies of the Madonna must be read and studied in each of their appellations, from

which one can deduce the scale of all the qualities attributed to purity.

This symbolism of the Pure Conception is derived from hundreds of centuries before Christianity. The veiled Isis of Egypt and the feminine or lunar divinities of the Assyro-Babylonian monarchs were the witnesses of it. It is the most elevated cult, magically and philosophically speaking, but this cult is susceptible to being debased in the rites and sacrilegious ceremonies, as soon as one soils the spotless purity of this sublime ideal of mental exaltation through the combination of acts and imprecations all made coarse. In this case, as frequently, this very pure ideality is confused with a spiritual decadence of the effigy, magnetised and enchanted, in order to produce some pre-determined effects: thus, to each image corresponds a title, and each title corresponds to the desire for thanks or for the satisfaction of personal needs.

I have referred at length to the symbolism of Mary and the Christian Conception in order to make it well understood to those who pretend to be strong Spirits, that in the above theosophy, Mary and the Conception are only states of mental light, just like the Mystical Rose of the Rose-Croix. The truth, which places beneath it all the changing elements which have influence on the terrestrial world (the Moon), is surrounded by twelve stars: they are the astral signs which do not change and shine unceasingly and with the same light, around the smiling Wisdom.

But the cult of statues and images and the visions of the race of those of Lourdes and the other madonnas are interior to the pure, very elevated symbolism of the Mother of God. The numerous persons who have seen the Madonna are still found in the astral visions where the spirit of humanity speaks by symbols to the intelligence of the seer. On the other hand, it is not given to everyone to understand the "Very Pure" among the Virgins of the ideal field, and the images, the statues and the tableaux, are true evocations of the ideal. May all those who suffer go towards it, may they be consoled, may every illness be

blessed and healed: if he who prays is not capable of being elevated as far as the summit of purity; may it evoke and invoke its astral image and then even the shadow of this light will become a light which consoles. Here is the month of flowers.

The mystical rose is placed on the cross of universal equilibrium, in the name of which the master salutes his brethren, dispersed over the universe, and who await the New Sun.

In the rites of sorcery, Astarte, like Proserpina in the Orphic rites, instead of holding the moon imprisoned under her feet, allows it to appear with the two points touching her hair.

The crescent, with its points turned upwards, is placed on her head. The flexible body, like that of a serpent, monstrous in its libido, is an enchantress in its form: it is the Parthenopian siren of the ancient navigators. The siren bewitches deliciously he who journeys by research into truth. How will you overcome it, if your heart trembles and if your flesh strains to hear her voluptuous song? Ulysses declared: "Fill your ears with wax..., but the fable of Ulysses is known and I must neither retell it nor comment upon it here.

The master who starts his disciple upon the conquest of truth must prove him and then throw him into the river where the siren seeks her lovers and her victims. If he then falls, so much the worse for him! If he saves himself, so much the better for him.

I recapitulate: All thaumaturgy has its base in the Light. The Light par excellence is God or the Devil: if my reader has thoroughly understood the verse of Psalm 139 quoted in the previous chapter, before he has felt himself penetrated by wisdom through the force of the arguments, may he learn thus to ask as a child with the eye of an old man. If he must address himself to receive the light to the "Lighter of Lamps" on High or he of the unknown Hell of the living, above all let him not start with the preconceived ideas which the false and profane

education of so many centuries has engraved in the psyche of contemporary races.

The "Fiat Lux" is known in theory; algebraically, all imagine that an all-powerful spirit can have created the light, but, if one reflects on the first problems of occult philosophy which I have had the honour to expose to my disciples, the frightening dilemma of finding the trace of God living in us, it is not a heterodoxical action, since all Christian churches inform their faithful that man is made in the image of God. If God, before the creation, had the power of the creative act, then after creation, or once incarnated and individualised in man, he must conserve the possibility of his eventual creative power.

O Reader, open wide the ears of your spirit and the eyes of your intelligence for, if you do not know the aphoristic sense of this first arcane which I unveil to you, you will rack your brains uselessly to communicate to yourself the science of the accomplished miracle.

The exponents of the sects in the first centuries of Christianity said that the double Divinity, the emanator of the true and living light, was both Light and Serpent. The Ophites believed that the serpent as in the ensign of St. Alphonse-Marie of Liguria, and external humanity, among so many of these numerous sects and dangerous revolutionaries in the incubation period of Christianity, turned in derision away from these sages and their symbolism.

Theodore, in his long diatribes against the Pythagoreans, through his vulgar eloquence, made it known on certain points, that the Gentiles and the people who existed before the introduction of Essenism into Europe had never intended to symbolise by divinified persons the hidden mysteries of the secret spiritual nature. Antiquity, or the ancient world, was, in matters of the spiritual sciences, more advanced than the polemics of the 18th century and the dialectic discussions of the end of the 19th century; the only point which divides the epochs historically is the vulgarisation of the number or the enlarging

of the first circle restricted in wisdom as far as the high sacerdotal manifestation is concerned.

Magic must be rendered mistress of the whole exterior of the Eternal Religion, of which Buddhism, Brahmanism (or Hinduism), Egyptian Chaldeism, Paganism and Christianity are only the appearance of the truth in that time. Magic is the science.

The times are makers of morality. Morality, the key to the science of religious forms, is expressed in moral standards. *Mores sunt tempora*; the famous "O tempora, o mores" is a phrase which has an unique sense. Spiritual gradation (through its great reflection on humanity) indicates the route of elevation in human society.

The external manifestation of the Gods is vulgar or profane, according to the example of the current times. But did the secret face of these gods conform to the understanding of the profane?

Did the two faces of Janus teach nothing to the pretended philosophies of the ancient mythologies?

I advise the study of mythology in its essence, as containing the initiation of the powers of our organism; it is research into a rare science, the possibility of discovering a fundamental arcane.

The man initiated into the magic of the priesthood must not consider the simple external image of the divinities which inspire him, but contemplate the hidden aspects, for, if one does not know God in his secret face, it is useless to believe oneself a philosopher and doctor in the hieratic and orthodox sciences.

To ask the master for a book which would teach the miracles by the same method as is used to instruct sightseers, is a very vile lie of the vulgar spirit. One must ask for and obtain the light before the master speaks, otherwise his words are mere pearls before swine.

In order to open your eyes to the most profound, to contemplate the occult truths, one can evoke two forms: the one subjective, the other objective; the reflection or spectre and the Fire or mastery:

The first of these routes is the easier and also the longer. The religious orders give the instruction. A slow and in depth reading of "The Initiation" by Thomas a Kempis, or a methodical rule of a religious order, even one originating from the Far East, prepare one for this living evocation of the Christ. The active magical orders prepare by the second route.

The Creative Fire, outside all creative activity, of all personalities and personifications, represents the dilemma of the victory or destruction of the active spirit, which loves research. One cannot appreciate, because of its sheer monstrosity, the audacity of the evocations of pyromagic, not even as a hypothesis for a novelist. After the victory arising from this great act, the depths of the eyes are open and one becomes able to understand the master.

He commences the thaumaturgic work of the adept.

Without the rash attempt to destroy oneself atom by atom, in order to look fully into the face of him of whom it is written than no one can see his true visage and of whom only Moses, saved from the waters, heard his voice, he whom Christ called Father, without this attempt, you cannot produce a miracle.

He who wishes to begin by obtaining the miracle, in order to decide for himself afterwards, accomplishes the work of a madman in the domain of the science of the secret truth, which is magic.

The first aspect of the ray of God, known through the Qabbalah under the name of Ariel, arises from the thaumaturgic power or force which accomplishes the miracles; the latter are not, as the profane and the ignorant believe, infractions of the natural laws nor, as rational pseudo-intelligentsia would have us believe,

phenomena due in great measure to the ignorance of the faithful but, on the contrary, miracles are for the secret sciences, authentic acts of creation deriving from the same creative laws through which Jehovah accomplished the great miracle of the creation of the universe.

The laws and concepts of the miracle are the basis of the second meaning of the Qabbalah; and the Intelligence of theosophy is represented by the quinary of which we have spoken. Ariel is an angel or manifestation of the force expressed through the divine intelligence. It is therefore both force and intelligence. It is instinctively strong and intelligent. It is capable.

In the profane mystique, all that arises from the material life of all things, all that arises includes the double act of evaluation and capacity for deliberation, is Ariel; it is therefore the evocation or manifestation of Jehovah.

In the life of matter, there is very slow movement; in the life of thought, there is movement by rapid rotation; one must discern and separate the intellectuality of the materialisation.

This is why, in the practice of magic, the names of the divine entities must be understood and heard as having a triple application:

1. Intelligence or projection of the central divine will.
2. Spirit or manifestation of a tendency.
3. Genie or Demon in their real manifestation.

Each of these forms presents a different phenomenal manifestation.

Ariel, in divine magic, is the absolute intelligence of the divine creative force. Intelligence means comprehension, penetration and subtle intuition of the value of the power of creation. In its second phase of adaptation, it is the spirit or the angel who acts on the astral current. Then, in its third aspect, it is the act of materialised force or incarnation of intelligence.

Before going further, the disciple must understand this difference effectively, otherwise he cannot gain a precise idea of magic, the science of the "very perfect." Whereas on the contrary, because of the rapid and deceiving effects of a little too precise interpretation which offer certain forms as Experimental Spiritualism and the psychic activities which try to form a body of non-concrete, incomplete and false doctrines, it appears to him falsely that these erroneous forms are very deep and very concrete, because they emanate from physical sensitivity and objectivity to attain the culminating point of return to..... the source of the sensitivity itself.

To study magic and apply theurgy does not mean studying the phenomena which assail the physical senses, but to study the occult laws and produce evident phenomena; and, like all sciences, magic must be studied with care, first in its doctrinal past and then in its application; moreover, before understanding what may be relevant to the science, one must understand the value of the words one uses.

The words angel, demon, spirit do not have scientifically the value which the public has attributed to them and a researcher in modern sciences in the current of all the studies of the lecture-hall, anatomy and the bacteriological laboratories finds very erroneous in relation to his scientific knowledge, these three denominations which express ridiculous concepts, according to him. Perhaps I shall be the last and the first to rehabilitate the classic old "ideologies" of the occult science in order to mark the link serving to unite the old and new forms of human knowledge tending to the apotheosis of the divine synthetic knowledge: but in future, those who come after me will only be my complete transformation into modernity and the world will hail as very modern the discoveries of things which are in fact ancient knowledge of the priesthood of theurgic science. But this appears very curious and strange as a professor of chemistry of the modern universities invokes, in front of the incredulous students, before trying to produce a phenomenon, the angel of the transformation of Mercury or the Demon of mutation of the

Moon; however, the titanesque castle of cultivated humanity rises by layers and superimposing of theories, and by insufflations of ideas which can be termed scientific, in order to graft on to the numerous generations the seed of novelty in the consciousness of the true things of the visible world.

A day will come, and it is not very distant, when it will be understood what human life is, and then, no matter what they say the "socialists" and the "humanists" of the contemporary epoch, those who will discover this great truth, which represents the secret of the tree of good and evil, will understand that the unique plank of safety is for us to erect in a scientific theocracy. The two great discoveries of the end of the 19th century , x-rays and the wireless telegraph, although marvellous were little things, if they are compared with the problem of human life resolved scientifically. The supreme initiation today gives the secret to the adepts: but how many are those who reach it?

My task at this moment consists of gathering together the few elects, in whom the leading lights of this science will find a fertile terrain in order to make of them masters of the next generation and to depose in them the seed of the eternal truth, beyond all the artifices of proud human knowledge. I address myself to them in order that they understand before operating; and as they do not work empirically, like charlatans, in order to fall into thinking they study magic, in the discouraging and fruitless circle of vulgar spiritualism and Mesmerian somnambulism, the basis of a doctrine without head or tail.

One does not perform magic like a job learned through human will: it is an exercise of active virtues.. It cannot exist and does not exist for he who practises it with the blind and incoherent theory of the habitual and well-known methods. He who performs magic with this sad and imperfect habit to produce immediate phenomena, performs mistaken spiritualism, but he who wishes to produce some magical effects and without the knowledge of what he does, sows in the sand and the most horrible catastrophes follow these states of folly, which do not

produce only the death of the physical body, but often the second death, to know the complete dissolution of the psychic entity. That is the warning before which all imprudent work must be stopped.

To comprehend well before working, he must have an exact idea of all the theories and analogies, and of the words used in the Great Art or Ars Magna, as well as the deployment of the very high Divine Science.

All, in practical magic proceeds through love. Love is Divine Intelligence or a state of comprehensiveness, the intuition of a divine embrace between the finished matter and the infinite world.

Every evocation or invocation is an effort of comprehensiveness.

This effort has as its goal the inferior finalities or through the finished body of a determined evolution and is an involution of the being itself in the subterranean life (Hell, diabolism, sorcery).

If, on the contrary, he tends towards God, the principle of infinite omnipotence, this is evolution (paradise, divine magic). He who works can, with the same name, invoke or evoke. The key to all practice is the immaculate conception.

In the same way as you think, you evoke; as you conceive, so you create. Know, however, that the magical act of conception is not, and cannot be, the effect of meditations or long vigils.

In magic, conception is a flash of lightning, a lightning operation of our psyche, to which two great factors contribute:

1. a very perfect education of the physical body and the intellect.
2. The will of good and evil.

I will indicate as principal points:

- that in an integrated consciousness free from all influence due to its environment, superstition or passion, the volitional power manifests itself spontaneously, without effort, solely through the imaginative act.
- that the imagination is the instrument of creation in integrated consciousnesses.
- that the creation of a form conceived in such interior conditions is sufficient for this form to be realised.
- that such a success is not the result of an effort, but of a manner of independent and interior existence which knows no obstacles.
- that realisation, on high as well as below, is an act of love.
- that it is the same for both good and evil, in the forms or realities at the base of usefulness and pleasure, as in all those who cause sadness and pain.

Man has the great responsibility of his acts in the regard of the society in which he lives. One rewards and punishes it through Human Justice. However, the famous Tribunal of God of which the Catholics speak, truly exists, because every conscious act of a human being is the cause of life or death, and the incorruptible justice of the Divine Equilibrium rewards or punishes, gives or takes, in the lives which follow the human life, just as in human society.

The sins or faults are expiated and the debts are paid. He who was a thief will pay the man from whom he has stolen. He who lives by the sword will die by the sword. The chalice of Christ must be drained to the bottom. Thus one must understand the phrase "a tooth for a tooth" in the sacred volumes. The pardon is expiation.

The fatal law is inexorable. Jehovah is the just and omnipotent God and also the fatal God: inexorable.

You act and you obtain.

If you struggle in the dark, the dark will be to you the spectre of justice.

Thus Essenism, the mixture of Hebrew, Chaldean and Egyptian science, passed into Catholic Christianity and did not know how to define the pardon without invoking the sacrament of penitence.

Penitence is expiation. It is a washing away. It is a baptism of old faults. It is man who creates his own happiness and misfortune.

Karma is the fruit of all our acts: the inexorable law which none can infringe and to which all beings are subject.

The effacement of Karma in Buddhism is produced by fasts and abstinences, in Christianity through a purification, which have as their objective the disappearance of this Karma in a magical autocreation.

Karma is our work, our merit or demerit in the moral sense since a rigid and immutable justice reigns in all animate and inanimate nature.

Every good or evil act necessarily brings its fruits; no grace of a personal God can free an evildoer from the consequences of his evil action.

Karma is not a force acting outside like a God, but an inferior force acting continually upon us. To deny this would be to deny the cause of the law producing its effect.

But in magic, to admit this would be to deny the creative action of human thought in a state of pure "mag" on an impure man. If

every act is a creation, a form, a different disposition of the molecules of things existing in themselves a pure spirit can purge through a creative act, a base spirit, to destroy the Karma in it and dissipate its larvae.

As through an act of sincere and penetrating love, one can change the Karma by penetration.

From this is derived the necessity in magic of automatic washing which every disciple must attain through the purification of his own spirit.

Remember, O Disciple, that in the ordinary life of man every act, word and sigh has a reaction in the hyperphysical world; in the magical life of initiates, even a fleeting thought is a creation. That is why initiation is only conferred completely on men of very high morality for the danger of prevarication is less.

The responsibility of man before the invisible of organic life is great. But the responsibility of initiates is even greater: the masters are dependent on their disciples when the latter stray, and are responsible for their evil actions if they do not inflict chastisement upon them - which in this case would be turned against them - he who must be beaten as with a flail to emphasise the inexorability of Jehovah upon prevaricating disciples.

In magic, the disciple and the master are contracting parties: in solidum say the lawyers, and the responsibility of the master is great when he initiates a profane into the higher secrets, who could, through innocence, violate the mandate or betray it. Also, direct initiation is always something painful and the masters avoid it.

The pardon of Christ to him who sought it is a very great and glorious act of charity: there where the offence does not carry with it a lightning vengeance by the offended party, divine justice is more clement. But the outrage to morality, this monstrous act which certain insensitive people substitute for the

pure ideal of the magical concept in their obscene operations, represents a scourge which will have repercussions in the invisible, without hope of pardon or remission.

He, however, who does not know how to assume the entire responsibility for his acts is like a pupil and cannot be initiated. He who can assume this responsibility while thinking and doing evil is a monster of folly.

The complete man, who aspires to the divine rule by universality, is Buddha; the man who sacrifices himself for the universality, in order to rejoin God, is Christ. Peace and sacrifice, love and virtue, ideal and good, truth and light ... this is the magical work of which I hasten the realisation.

To convert this love into determinations of time, place and individuals is a diabolical operation and black magic.

Do not commence any magical operation if it does not start from God. Do not operate without the virtue of purity. Thus, since you are pure and full of good intention, the operation of magic will be realised.

Ariel comes, intelligence, spirit, demon, if you are pure, strong, vigorous, powerful, courageous and full of vitality. The emanation from the high conception with which you are animated descends to be incarnated in you, your arm is in his arm, your spirit is his spirit, your heart is his heart. You command and it is he who commands. You think and he thinks. You create and it is he who creates.

Invert the action.

Do not wish Ariel - life, creation, victory, thought - to descend and come for an evil action. Is it your desire to dominate and to wish the hour of tyranny to strike triumphantly? Invoke it when you like. Ariel will not come. But it is the spirit of lies which then arrives. It is the larvae of your torment, which you animate in the delirium of your passion.

Operative magic is, according to the infinite intelligence of very pure spirits, resistant to passionate states of the human heart in its disastrous acts of egotism, division and vengeance.

All the spirits who speak to the evil magi are only larvae produced by their passions. All the spirits, who mimic the Eternal Father in the written communications of the mediums and who incite to error, division and hate are only larvae. When the larvae become giants, Asmael, the angel of chastisement arises, breaks, shatters, destroys... One falls then into the dust and one pays by folly or by a premature death for having violated the astral current.

Let us now come on to practice.

In natural magic, Ariel dominates the elements as in divine magic; he is intelligence and force.

All the operations accomplished by men on the inferior earth belong to natural magic, in this world which the blind humans believe to be inanimate and irrational. It is natural, as it acts upon natural or created things but it is divine, or acting on the divine world, when it operates on the "mundus naturabilis" and when it creates.

One succeeds generally in creating great confusion if one confuses the two parts of the secret knowledge or wisdom of the arch, and one supposes from habit that the magus can indifferently act on the distinct universe (universe, uni-versus, scan and read the letters) by the same means.

In applying to man all I have already said in the explanation of the quinary and in its astrological relation, the action of command or of prayer according to which he calls towards him created things or invokes the divine powers to create. From there come the two very powerful forces of the two categories of operation in magic:

- to evoke, or to call from oneself with the voice.

- to invoke, or to call in oneself with the voice.

One must not commence any act of magic with invocation and the disciple must not commence his true initiation without invoking the superior principle or the Christ within himself. His physical invocation must be in harmony with his mental invocation. May his invocation in the form of a prayer by the sign of his elevation and the hope of his accession. Under the influence of Ariel being the centre from which emanate force and capacity; he is, in magical language, the angel who guards and guides.

Now that you have arrived at this point, I think it will be useful for the disciple, after so much theory, to commence truly to try for himself if he has the desire to do so; and to rule his life as a blind profane with the twelve magical aphorisms of Iriz-ben-Assir, one of the greatest priests of the Beroso period. These aphorisms of elementary magic have never been printed in the West and form part of the Egyptian Rite. One gives to the neophytes of this order the twelve aphorisms without commentaries and advises them to learn them literally by heart. For my part, in setting out these twelve aphorisms and in translating them from the original sacerdotal Syriac, is to start from the ideograms of the period in which they were left to posterity to the college of oriental priests. I adapt them to the intelligence of modern man and I will follow them with clear commentaries, as far as it is possible for me to do so. In studying and practising the laws of these magical aphorisms, condensed from the practice necessary to proceed from the noviciate to the priesthood, the disciple who has read this far will commence his individual education.

FIRST APHORISM

The world is one, man is one and the egg is one. The world, man and the egg equal three. In each one, you see the three; in the world, in man and in the egg you find three times three.

If you wish to earn the secret of the egg, go back to three.

If you wish to learn the mystery of man, go back to six.

If you wish to discover the great arcane of the world, ascend to nine.

Inhale and exhale three times to know the secret of the egg.

Six times for the mystery of man, nine times for the arcane of the world.

Thus Ea (Jehovah) created first the world, then man and then the egg and gave the latter the secret of man and of the world.

That is why, my son, the first aphorism of sacred and hidden things is in the number of 369.

Without light, noise or thoughts of any kind which may not be aspiration of Ea, bury yourself alive, with your ears blocked with beeswax and lambswool in the cavities so the light of the world cannot enter and there exhale and inhale 369 times, until you see the world in the egg of Ea.

SECOND APHORISM

When he created the world, Ea considered two things: white and black, heat and cold and his breath became cold and hot and he gave his warm breath to man and his cold breath to woman, for the first should light and heat, after which the second should take and conserve: thus, you, my son, as soon as you have seen the World of Ea, you have learned what was Life and how Life was breathed from the World of Ea on the world of the egg and you will then discover that the Life of the masculine elements is not that of the feminine elements and that only on the elements of double nature has Ea breathed twice.

Also the second aphorism which you must remember consists of being unable to perform divine work without the knowledge of life-nature in the egg, in man and in the world of Ea.

THIRD APHORISM

When you have learned to aspire and respire, to know the masculine and feminine life-nature in the world of Ea, you must learn to breathe as Ea has done into the world on the egg of things which have still not been created. Then return into your living sepulchre, re-block your ears and, instead of inhaling and exhaling, you must blow 369 times on the things which you feel and which you can see. In blowing, you must inflate the cheeks but not the stomach or else the breath will return whence it came and you will die. My son, if you practise this rule, you will find how by blowing into the sky, you will light the fire (pyr) there.

FOURTH APHORISM

When you have learned to know the world of Ea the life of the double breath, and how to light by blowing (in sufflando) the fire into the sky, you will then go on to the highest mountain of your own country, you will sit on the bare ground, planting a fruit tree on your right and a grain on your left.

If you blow on the tree, it will shrivel up, broken by the wind of the Schen (the desert) and if you blow on the grain you will revive the tree. Then you will see a serpent with two heads arise from the earth, which in two voices (one voice from each of the heads) will say to you: 1st) I am the grain 2nd) I am the tree. Then you will understand that, just like the two heads which have only one body, the grain and the tree are only one; then you will make the new tree shrivel up and the new grain and you will ask for the instruction of Ea. Light the fire with your breath and Ea will speak to you from the middle of the flames.

FIFTH APHORISM

As soon as Ea has spoken to you, your spirit, the giant Egs (Arie) will make the winds arise around you. These winds are the source of your power, of your force and of your light, but guard yourself against abandoning yourself totally to them, for Ea and his spirit Egs are stronger than you and would die by having risen alive to where man cannot live.

SIXTH APHORISM

Construct an ark (we are here at the deluge) provided with a veil which the wind of Egs cannot enter and as soon as you see the wind blow over the waters and the water climbing towards the sky, enter into the ark and say to Egs: carry me to where the water will not reach. Then the veil will be ruffled by seven spirits of Egs. (In the ideogram, the spirit is represented by a dove, from which derives the Holy Spirit or dove of the Catholic Church.)

Fou pushes Mo hears and
speaks
Xi redresses Ra
sees
Mne sustains
Ag conducts
Mor retains

On the fourth day, you will feel that the Ark touches the ground.

Mo will say: The water descends.

Ra will say: The summit of a triangular mountain.

As for you then, in order to know the truth, change yourself into a bird, fly away and you will find the corpses and the carrion which enchain you. Return to your barque in spirit, make yourself a dove and thank Ea, then Egs continuing his circular flight, you will make yourself ascend and kiss the waters as you please and you will know the second spirit, Ise.

My prose which appears obscure (but I cannot render it more explicit) will serve as a guide to the mysterious life of the practitioner who will soon understand how and when he can find himself in the conditions of which I speak.

*

* *

I shall speak first of certain things which belong more to our present era, and I will follow the commentaries of Bne Agar (who was perhaps a priest who would have lived in the period of Beroso and, or even more exactly, the name of a school or a sect.)

I believe I already hear you say: O Master, you wish to teach us the practice with only six of the nine aphorisms set out, but however easy you find it to comment on them, we are quite sure

that the key to these doctrines, as we would wish to have it, you will not give to us, and you will always put us on the path of philosophical reflections and not surely on that of the practices which we desire to grasp in order to see the miracles in action.

I will reply to this by repeating in a few words all which I have written and repeated several times in these pages which are destined to be a public instruction of occult truths.

I say and I repeat to my disciple: If you believe that, by reading books of occult philosophy, you can grasp the Secretum Secretorum of universal magic, disabuse yourself; do not waste your time, work and money.

For you, the books of magic will become a book of indefinable poetry, full of blue-tinted horizons and illusions. You will not enter in any way the house of truth if through imprecise thought, you do not become active.

Thought is faith and is religious.

Action is magic and is scientific.

Do not believe in anything which you have only heard told to you; do not believe in traditions which reach you ancient and deformed through human language; do not believe in what men speak much about; and do not believe more easily because you have before your eyes the testimony of a wise man; do not add faith to a thing because only certain probabilities speak to you in its favour or because from old-established habit you believe it to be true; do not believe in the sole authority of your master and your priest. Seek the truth and only see according to it, but only if your research and experience prove to you that it corresponds with your health, your welfare and that of your fellow man.

I estimate that the hieratic science was, and still is, considered by most mortals to be an illusion, to be like a faith. As for the initiate, he must never cease to be aware. Faith is for the people; it is blind and belongs to the religions for the profane. Whilst if

faith is the outcome of personal researches, after these researches have proved the truth, it is then hieratic science and sacerdotal awareness.

Never say "Magister dixit," for then you will believe in his science but you will not have awareness and your duty to become an initiate is to have and to conquer this awareness by working actively under the direction of the initiator.

The man who thinks aspires, like the Christian believer who recites the Lord's Prayer, for whom the reign of the Father arrives. The man who acts accomplishes, like the Father, a work of a king.

If the reader now wishes to undertake the study of magic, he must commence practising - to act; before acting, he must be educated; before being educated, he must understand.

To Understand: Do not consider in the exposition of the sacred arcana, the words, but the intention or spirit which speaks. Christ, in the evangelical parables, is similar to the history of the Jews, full of struggles and precepts in which each name of a man symbolises a spirit of action and each word of combat constitutes a suggestion between the spirit and the profane form. The angels are silent but active: they are mean with words but eloquent through their acts. The acts themselves are the work of God; the language of the spirits of God is their works. The words, discourse and exposures of the spoken word relate to the vulgar and reduce men to the level of animals, who need their voices to express their needs. That is why the grammarians, the polishers of the word and human discourse, were greatly mistaken about the philosophers of ancient times who distinguished themselves in the Orphic and Pythagorean schools consecrated to truth.

The act of not speaking, or the subjective silence, places the individual outside all artificial states of arbitrary creation.

The words which we pronounce are confirmation of the same ideas constructed by means of words repeated several times.

Men who speak much obscure even what they have been able to assimilate.

He who does not believe and speaks, ends by believing what he says.

Forcing oneself to realise the interior and individual silence is a very important psychic preparation for the separation of the physical body from the three superior elements.

There is no initiation which does not commence by silence: neither speak of what you know or what you will see; you will not remain silent through the mouth, the organ of thought transmission. The education in silence, by a mechanical irradiation, addresses itself to the lunar sensitivity of the soul and this learns to be silent as a closed mouth is silent.

All must be silent around he who is directed towards his own reintegration, as the solar intelligence manifests itself in him: to be silent subjectively and objectively, through the mouth, one's acts, and one's thoughts, sleeping or waking, because he who speaks creates and all creation is displacement of forms and thus dissimulation of the amorphous primitive truth or spirit of light. The disciple must know how to be silent and to live in the middle of the crowd, which always tries to influence, but which does not influence the wise man. His soul must remain insensitive to all the voices, noises and habits which make up the great human influence. And this is still not enough: his soul must also be silent and he must impose silence even on the spirits who speak to this soul.

If the disciple knows how to be silent through the soul and the mouth and lives isolated in the middle of the world, in the most complete solitude amongst the crowd which commits and preaches error, he will hear the voice of the master in his spirit and not the simple sound of this voice.

The first aphorism says: The world is one, man is one and the egg is one. The world, man and the egg make three.

If one is the world, man and the egg are in the word. The logos, or word of the absolute idea, is unique in the world, in man and in the egg.

Thus, the same language of acts and phenomena which represent the evolutionary series of the universal spirit One, comprehends the language of acts and phenomena of the two unities of the inferior category.

One = the world

One = man

One = the egg

But this does suffice. The explanatory laws of the first Unity are analagous to others: the egg is the spirit because it is a seed, as man is a creature because he is the product of the seed of the laws of universal Unity, and the world is God, because it is the language of the universal spirit.

He who wishes to understand and enter into possession of the first keys of the occult treasure of the sciences which form the patrimony of the magi, must abandon all the baggage of profane ideas in order to penetrate the world of causes, through a synthetic and non-analytical process which is the true and great enigma of the sacred sciences.

One is the law, one the existence of everything, one is the mastery of all sensitive form. Outside this unique truth, there is only the argumentative folly which has found that imperfect man must always wait for grace and that the eternal life of spirits unfolds beyond the power of the material which is the unique law, the unique essence, the unique mastery of what is, what was, and what will be eternally on the earth and on all the stars of the firmament.

For he who commences his initiation: One is life; the quartz, the rose, a beautiful woman, or a very ugly man are only the product of the same seed of the life of the universe.

Has the universe a soul? It is the same soul which now compacts the atoms of the quartz, which colours and makes the petals of a rose wither, which grips a woman with a feeling of desire and which makes a man repugnant.

Has the universe a spirit? It is the same spirit which manifests itself in different intelligent gradations in the mineral in the vegetable and in the animal.

Does it exist for the vulgar profane, who is a stranger to the intuition of the hermetic unity? Nothing, other than the word.

Does it exist for the researcher into occultism? One sole thing: the unity in the most vast expression of the phenomena of nature.

The first aphorism states that this law is a fundamental axiom. It is the key to all analogy in the science of the spirit and in the religions. If the disciple does not understand this, he will never understand astrology for the magi and he will say what is a superstition, (i.e. an inspirational ignorance of faith, as Bonaventura Cappucino wrote in the *Rivulus Sapientiae*;) he will not understand the spirit of alchemy nor that of the evocations and not even that of universal love and the ideal of the unity aspiring to God as a return and an end.

But in order to understand, you hasten in vain, O Reader and Friend, if you wish to find, expressed in a vulgar grammar, the clear intention which animates the exposed magical doctrines written by men who have the power to transmit and conserve the secret of action, the Golden Fleece of the expeditions of Jason, the Troy of the Greek Wars and the building of Rome of the Latenda Saturnia..... !

In magic, to understand is to conquer. Usually men who have the power to perceive the occult truths written in the scientific articles on magic (veritable poems in the classical acceptance of the word,) feel themselves pushed to make a try through one of these badly defined lights of the vulgar profane, which, according to the epochs, took the form of gods, heroes, angels or spirits of the dead; and this Light speaks to the spirit of the disciple and says to him: try, see, touch, you will arrive. But if this Light espouses the pride of man, it is distorted and she enters into the labyrinth of the Minotaur, a path with no end, long and tortuous, at the end of which there is folly, death and dissolution.

How many are those who start well and finish in a horrible manner while studying the science of the magi? Why? Because they think they understand and, in fact, they have not grasped it: the invisible world speaks to them through the immutable language of unities which they do not understand; they mix with it their pride and are precipitated into Gehenna (obscurissimi locidiaboli domum,) wrote Bonaventura Capuccino) from where they only remain destroyed.

The orientalists and the theosophists, the seekers of methods and formulae established by the religions, have affirmed little by little that the original principle on which the magical ascension is founded is pride; but if one thinks that all the religious and monastic orders of all the religions of the World are, as in visible nature, founded on hierarchy and obedience, and that the elevated spirits capable of realising a complete ascension have appeared and continue to appear in all the different religious orders, moreover, in hierarchy and obedience, the independent Unities are formed in equilibrium. It thus stands out clearly from all else in magic that he is mistaken who thinks he can detach brother from brother, companion from companion, or disciple from master, in order to create a satanic synagogue of discord and division, engendering unpleasant sentiments of hate, which prevent the progress of the spirit in this sublime zone of truth.

Read the parable of the prodigal son.

It happens, as I know from experience, between master and disciple. The son takes the substance of the father and distances himself in order to waste it in debauchery; he is deluding himself by thinking he will find everywhere what he has received from the father. One fine morning, at the moment in which the improved sage would least expect it, the prodigal must recognise that he is less than nothing, that his small patrimony has been destroyed and that all is collapsed around him.

The Light, or a light, appears to the soul of the disciple and says to him: study, understand, act, love. By study, understanding, action and love, he must embrace in one sole embrace all the visible and invisible world.

Impulsively, this light pushes him towards a source from which he will be able to quench his thirst for truth. He walks full of fear, tastes, and says, like God in the Bible after the creation of the water: *et vidit hoc bonum esse* (and he saw that it was good). Then the Light comforts him and he is shown himself in the blue waters of the lake. There then enters on to the scene the pride of man, the spirit of the earth which the Bible represents in the form of a serpent and which the Jewish Qabbalists represent under the traits of Samael and Astaroth and which murmur to the man with insistence: You will navigate in the deep waters and you will not drown, and seduce him.

What forms the mental unity of the logos in him who is initiated? The divine light or the spirit of the earth? Obedience to pride? The spirit of the universe or the panting of the beast?

That is why, in the actual state of the different peoples called civilised, the truly advanced men are rare except in the most austere societies of the different religions. In social and profane life, man does not resist the test of the serpent of the earth and falls into its jaws: the serpent has the face of a woman or of a handsome young man who enchants if he speaks, who sends to

sleep if he breathes, who engages if he sighs, but who kills inexorably when a man abandons himself totally to its power continuously and unconditionally.

If the spirit of earth is predominant in he who commences his understanding is false. It is the spirit of obedience and love which is essentially divine. If one reflects on all the transformations, by games or by sophisms, that the spirit of individual pride can make one undergo in this exposition of obedience and love, one will understand what catastrophe awaits him who interprets in this manner.

And in order for us to understand it thoroughly, I would like the patient reader to understand, now and for ever, the spirit of these things which I am in the process of unveiling to him, so that he eats the roses and sees Isis, the dazzling and immortal beauty.

* * *

To be educated oneself and practise: How do you educate yourself? How do you practise?

The education of the disciple in magic, when it is not achieved or directed by a master, must be formed according to his comprehension of the writings, symbols and science exposed. If his comprehension is false, his magical education will also be false. The education must be adapted to the unitary tendencies of the pupil, according to the synthesis of his aspirations and potential.

How do you practise? There lies the problem.

To commence through egg or seed to ascend to the world or from the world to descend to the seed?

Start from the spiritual seed and set yourself a specific unchangeable goal; think of this goal, whatever it may be, and you must attain it, provided that it is honest and moral.

In order to study well the following process for the education of the will, do not change the goal. Before choosing it, think how much you desire it; after having chosen it, do not turn aside from your objective.

If you have thoroughly understood the first aphorism, study the seed: teach yourself to seek in the unknown depths of your spirit the breath which must accomplish the transformation: and the Light will appear to you.

The error of those who commence is the wish to see the effects of the operations attempted, even in the most banal form today or tomorrow: do not deceive yourself. Often the effects of the realisation are manifested after an interminable series of painful years.

To my disciples in magic, I teach an unchangeable truth in every age and in every place, the truth above all words: do not have any illusions, the words change like the moods of men, kneel only before the truth whatever may be its name the truth is one. Jesus Christ, the philosophical consciousness, the superior Word, the Buddha are only the divine principle in ourselves. (Personally, I do not think the western practitioners need recourse to all the sacred logology and Indian and Brahmin theologies to determine the forces, an intelligence and some divinities, which in Graeco-Latin paganism and in Egyptian antiquity, we find clothed and interpreted by symbols which are more poetic and in harmony with Europeans.

(If Europeans wished to remain rooted to earth in atavism, it would suffice for them to examine, investigate in detail, explain and reveal Catholic symbolism, a study worthy of every disciple in magic.)

Talk to yourself, discourse with Jesus Christ, as Thomas a Kempis sought to do, seek the angel deeply confined in your own body, as the mystics tell us; for you, all comes back to the same place, for it is not the name which constitutes the truth. On

the contrary, truth is betrayed by the words of men who, after having betrayed it, do not even know how to call it by the same name!

Re-read the first aphorism.

The world is one, man is one, the egg is one. The world, man and the egg make three.

Thus the magus must see in himself the three elements composing his individuality.

The world corresponds to all the human sensitivity which is in contact with external or profane society.

Thomas a Kempis says: "Ista est summa pars contemptum mundi tendere ad regna coelestia." What he means is : "Despise the World and you will arrive in Heaven."

What is this world one must despise?

The senses: vanity of vanities, vanitas vanitatum, says the officiating priest.

The world is material, the sensations of the material, the illusion of the outflow of matter, human society spiritually unredeemed, pride, ambition, the act of following the desires of the flesh. This world of the Egyptian priesthood, the Middle Ages called it the sublunary world, is variable or changing like the moon; he cannot have in it the Immaculate Conception himself without placing the sublunary world or the moon under his feet. Thus the world is in us: it is the part of ourselves which shows the most effects of terrestrial influence; it is the most terrestrial part, the most socially coarse of homo sapiens.

Man corresponds to the sensitivity of the second degree in the thinking individual. After the physical sensitivity of developed individuals who are termed civilised, a hyperphysical sensitivity is born in man. In each thinking individual, the man

is only manifested in the human or efficient mentality in the society.

Thomas a Kempis says: Force yourself to detach your heart from visible things in order to turn all your attention towards those which are invisible. Man is not manifested in the human or efficient mentality has evolved or when the base sensitivity has disappeared. Those whom contemporary society recognises as its geniuses and its "lights" are only men who are thinking or evolved.

Intellect has its human explanation in the bosom of the society in which it lives corporeally; the society which is called humanitas; from humus, earth, mother of man. The second term of the first magical aphorism is composed of three terms, of which the most elevated, which seems divine to mortals, does not cease to be humans, or terrestrial.

The three elements of the mentality are:-

{reason
- Man = {will
{inspiration

Inspiration which is usually considered as the beginning of divine manifestation of the human mind is like in appearance to what I have told you; one could say aspiration as a return of the spirit into itself and, still more than the term "divine" in human incarnation, it represents the ultimate evolution of the mind.

This human inspiration in magic is placed in lunar symbolism for, attributing to the moon the power to reflect on the earth the rays of the male Osiris and governing this world by this reflection, all human inspiration is like the irradiant reflection of the divine.

He who, in studying philosophically this secret of the source of human imagination, can attract to him a very subtle application

of luminous rays reflected from a mirror on to us, has found the true meaning of lunar potential.

What effect produces the reflection of a ray of sunlight on a crystalline surface? This last sends back the same weakened, vague, uncertain ray, in a different direction, to illuminate, with its enfeebled, vague or uncertain light, invisible objects.

The same goes for the moon, which raises human inspiration which is the terrestrial vision of things with a light which appears divine, but which is human.

In relation to man, woman is lunar; in relation to the absolute truth, all relative truth is lunar; in relation to the master, the disciple is lunar.

The egg or seed must be considered as the most profound root of the soul known to man; in other words, he is the Jesus Christ of Thomas a Kempis, or the most elevated principle, truly divine, existing in the individual man.

There exist two means and many voices.

The ascetic, religious or passive life is the easiest and the longest.

The initiatic, magical or active life is the shortest.

But in nature, all is evolution and all proceeds by degrees, rapidity does not mean the suppression of the intermediary stages but condensing the periods. From a rapid approach come extreme suffering, the most cruel tearing apart, the bloodiest wounds and crowns of the most terribly pointed pine needles.

The theologians teach Catholics that the son of man suffer torments of the flesh, but that the son of God could not submit to either suffering or torment. But, it is for the resurrection of the son of God that the son of man ended in the agonies of Calvary.

It is for the Easter of the Resurrection that we are reminded of symbols still more ancient than those of the Bible, such as eggs which, just like the Lamb, are a patient and innocent martyr of an evolutionarily profound mystery, from which those who ignore the sacred mysteries have still drawn neither truth nor intelligence!

One cannot reach the seed if one has not accomplished voluntarily the sacrifice of love of the soul (man) to the divine principle. Once this principle is admitted, one will equally easily understand the reason for the sacrament of Communion according to the Christian rituals, Catholic and Orthodox. The faithful should arrive at the knowledge of Christ: it should, according to the original principal, be in contact with the Divine Word common inasmuch as Truth and Light are to all men who believe in Christ. (I am the Way, the Truth and the Life.)

But in practice, my dear disciple, only very rare men are in contact with the Divine Word or Jesus Christ and they are superior to all human priests, because they are already near to the Nirvana which frightens the individualists so much; this why the cult included the practical magic of the communion with the unleavened bread and the consecrated host in order to make it the Christ himself (of which the host or the bread represent the realisation,) consecrated in a symbol, and that it may bring together the faithful who, in reality, are still very far from the true Christ.

* * *

To summarise, the trinitary form is the dogmatic foundation of the Christian religion in its symbolico-magical expression of Catholicism: all of it is magic, like doctrine and practice.

Catholicism divides man into three elements:

1. The body.
2. The soul.
3. The divine spirit or Christ.

The body is the world. It is represented by the devil or the government of the senses and of the passions, or hell.

The soul is the mentality. It is represented by the gradual purification of the thinking being up to his maximum development, which corresponds to purgatory.

The spirit or Christ, which is the Divine Ego or the son of God made man, whose vision is paradise.

From this, it follows that Hell, Purgatory and Paradise are in us and that we are eternal in matter as in the human spirit and also in the realm of Christ.

The spirits call thus these three coefficients of the individual gifted with reason:

1. Body
2. Peri-spirit or soul
3. The pure spirit

But magic, in its theosophy, always responds to the education in occult truth in man, and establishes that each of the parts of man can prevail with a different foundation.

magic says this: The world or the material body corresponding to the less developed individual is instinctive; when he is more advanced, he discerns the good from the bad by the impact of its sensual consequences; when he is more advanced still, he is endowed with reason.

All modern studies on criminality should be the field of experience of the most material elements in the body of the individual who abandons himself to brutal sensuality. The seven sins which the Catholic Church calls mortal determine the different instinctive forms of coarseness of the human body.

Sexual union only becomes possible insofar as it is a sacrament or as sanctification of the infernal act which has, as its excuse, the union between two souls. Note, however, that it does not act through the union between two spirits because, for Christians, the spirit of God is one, i.e. the Holy Spirit; and the incarnation of the Holy Spirit is Christ. The communion of two souls in one, cemented by love, is real in an inspiration and a common pleasure of paradise.

Now:

- I. - The world { 1. - Instinct
- { 2. - Judgement
- { 3. - Sensed reason

II. - The man or the soul { 4. Pure reason
{ 5. Will
{ 6. Inspiration

III. - The egg or Christ { 7. The logos, the word incarnate
{ 8. Universal spirit
{ 9. God man

In this brief synthetic exposition, one can see expressed the three numbers of the first magical aphorism and each will understand these nine levels of the path by which man becomes a god, a process which is not accomplished by a nine year course at a college or university, but in a long series of years passing beyond the world and humanity.

* * *

Let us recapitulate again: numerous spiritualist mediums, who are believed to be in communication with the spirits of disincarnated persons, are quite often only in contact even at best with the inspiration of the animist state and very often also, they only express their desire acting unconsciously on the inspiration.

In dreams: all ordinary dreams of sensorial origin belong to the lunar zone or zone of inspiration and they must be interpreted correctly because they tell the truth.

It is only to superior initiates and to certain saints (and not to all) that it is given to be able to speak the language of truth with the superior principle of the divine Ego and to know what it is.

Moreover, in dreams, certain men who have not yet reached a very high level of development, can receive, by true grace or by active virtue of the divine will, the revelation of the truth without symbols; but these dreams are such that these men are rare and prophetic in their essence.

* * *

Let us recapitulate again: in order to practise the magical life, place before your eyes a pre-determined object. Tell yourself: I desire the science, or better, I desire the truth, or better still, I desire riches and try to relate your ideal to one of the three magical elements of the first aphorism.

The science belongs to the divine principle. Virtue belongs to the mind. Riches belong to the world.

You will obtain the science by evolving towards your most elevated divine principle, virtue by practising it and riches by dominating them. I open here a parenthesis.

Many wish to study magic to acquire riches. In effect, of all the secrets, the easiest is the one which permits one to become rich.

Riches are a reserve which exceeds individual needs: between the philosopher who is nourished with a piece of bread and lives in a barrel and a millionaire who works and robs his neighbour in order to augment his own resources, the richest is the philosopher.

Before desiring riches, one must have a very clear idea of what one wants. Do you consider them as a means of satisfying the needs of life? They are only refused to those who must expiate errors and faults still not effaced. Providence is a truth which all just, patient and faithful men have experienced.

The Lord governs his children through the intermediary of two angels: one carries bread, the other honey. The just man who stays without bread in a field in which those who live well and have abundant riches must never utter this blasphemy: God has forgotten me. Let him pray and he will receive. If he is longing to do it, there is a providential reason which makes him prove the torments of hunger. God does not forget, for the spirit of God in us is only deaf if we bury it under our lies.

The disciple in magic must not pray by desiring, for desire is contrary to all magical realisation. Thus, the false adepts of

magic disappear, despairing, with grace and virtue, for they would have desire without obtaining grace.

The disciple in magic exposes to God his need and implores him to grant it, if it is just for him to obtain it. If you have no bread, if you have no home, perhaps this is because according to the Principle of absolute justice you must suffer hunger in order to make amends.

Since the beginning, I said that one must not confuse passive religion with active magic. "Magism" (or magical science) is the scientific activity of the religious theory which is the nourishment of the masses: in magic, there must only be admitted through virtue (vir = man or active) beings capable of dominating the mounting tide of passivity which, in symbolism, is justly determined by the moon.

Magism, as I have often repeated, is made for aristocratically positive natures or for supremely inflexible wills or again for people who wish and sense the possibility of reaching, not by praying to God, something which everyone does that is identified with the active divine nature and to found it with his own will illuminated by justice.

All beings do not have the perseverance necessary for this second creation of oneself in one sole terrestrial life, by means of practising scholars of magic: on the contrary, they are very rare who work, without relaxing, in our art all through their existence guided by the instinct for research into the transformation in order to prepare not only spiritual elevation, but the continuity of their own existence.

The occult forces which reside in us, are integrated into the powers which arise essentially from our animal nature and, like the muscles of our body, these forces become atrophied if they are not developed by exercise to keep them supple.

The will which directs these forces is a reflection of this divine spark which is our intellect.

Between magic and religion, the difference is enormous.

I address myself to men, young, intelligent and studious people who will not cry out "scandal" or "paradox" if I say to them frankly that magic is the art and the science of making an active man a god and of avoiding the events of the inconstant tide of the religious moon.

Those who hear me should not be astonished: these words, which seem audacious in this century, will make much of the path and the ideas sown here below will germinate when the hour of flowering is announced.

And the forty centuries which separate us from the sanctuaries of Ur, Babylon, Assyria and Ninevah, prepare in the shadows the resurrection of the dead who judge the truth preached by the political priests when the masses could not yet aspire, because of the imperfection of their psyche and faults of their evolution, to know with what the priests occupied themselves with at the base of their sacred laboratories.

There is nothing new under the sun, but the new element in the mystery of this truth which cannot be given as nourishment to imperfect beings, in this epoch which prepares for the better centuries for the humanity which is transformed, it is the divulging of a dogma which is truth; the novelty consists in the fact that men of different natures and origins, with different history and antecedents, characters and disparate thoughts, commence to preserve this truth.

We are on the verge of the great scientific revolution which the incredulous and the savants who research into bacteria do not await. We are at a psychic moment of humanity in which, in the consciousness of the masses, is awakening the memory of so many centuries which have slept in the sepulchre of forgetfulness. We putting to our lips the trumpet which must sound the apocalyptic call of the elect in the memory of the consciousness of those who have preceded us, the sun will shine

resplendently on the nature-soul of the psychic cycle and the reign of Christ will be an historical event.

Marry together the serpents: the invisible which expresses the sense of Hermes in its integration, with the visible which proceeds from the profane research of the conquest of human knowledge; it is a formidable work which takes the nebulous and vague aspect Utopia.

I do not reveal an ancient secret. I expose a programme of researches by dissipating the clouds which hide the simplicity of the formula.

The Messiah who must arrive at the threshold of the 20th Century is the treaty of union which unites faith and science and gives to science the direction of the faith of the masses.

I cannot entirely modernise the terms which have been demythified and deprived of their magical value. Others will do so after me. I have proposed to make known that the magic of the magi comprises all the absolute laws, which are the characteristics of the existing material and spiritual order and that its practice created the Sage or Mage.

To do this, I cannot proceed without illustrating the ancient formulae and using them myself. I make one step forward: I try to gather, around this science, researchers who do not have an obsession to deny a priori.

Once the School is founded (and not the sect, since the Science is not a conjuration) St. John the Evangelist will come, but he will have to say: We are children of magi and magic was the knowledge of the arch; thus truth is one; we return to the ancient with new forms.

I can say no more for, if I did, I would unveil to my readers the secret sources of my knowledge which must only be known to those initiated into the occult truth of the scientific sanctuaries of contemporary humanity.

Moreover, all that I have affirmed up till now, and all that I have explained, must be understood to the reader as another matter which miserable spiritualism, which reveals to errant poetic souls in limbo, waiting for a medium or a seer who guides them into a dialogue with surviving parents, hides itself under the scientific veil of strange worms.

To continue to complete the commentaries on the aphorisms of Iriz-ben-Assir, it is necessary to understand that, as is said in the first of them, the creator is Ea, and the disciple in sacerdotal science only finds and completes his purely magical and active education from the number 3, or that of the egg.

This egg, as I have said, corresponds to the Christ, of the religious Catholics. Moreover, the research into Christ is not research into a state of the spirit taught by the Buddhist propagators of insufficiently deep doctrines, but is a collection of relationships linked to the manifestation of the third state of the incarnate being.

This third state can be acquired or conquered but where this intense work become titanic is in the ascent from the number 7 to the number 9 of the mirror of truth which I have presented earlier. The neophyte, without fear, trembling or dread with the very firm resolve to reach it by passing across the endless cemetery of human passion and pain arrive at the gates of the complex Logos (No. 7) and believes himself a god, although he is only on the threshold of divinity.

A very beautiful Eastern saga recounts that Etana (The orientalist read our hierograms badly - Eat, the final T of the hierographic name is Ea dead or deprived) made a pact with the Eagle of the Sun God to be borne into the sky of Anna (The woman who has no menstrual periods, like St. Anne who nevertheless bore the Virgin Mary, mother in his turn without sexual intercourse.)

It happens that, having grasped the royal bird, he climbed into space and they arrived at the heaven of Anna. Etana resisted; the earth appeared to him a point in space and the sea a little stream. But the eagle proposed to him that they continue to ascend in order to visit the Star of the Morning (the goddess Venus) and he resumed his flight. As he was arriving, Etana gazed below and said to the Eagle: "Stop, for I can go no further." The bird descended at once but Etana collapsed into the abyss because his human force had made him defective.

And, moreover, the neophyte is only a magus at the feet of Isis, when he has eaten the roses by which the ancient Apuleus caused his donkey to become human.

But, in the first aphorism, it is said that Ea created first the world, then man and finally the egg; this hides, not the system of creation, but the phase of development of the divine intelligence in the animal body. Aspire and respire three times, says the first aphorism, in order to know the secret of the egg. This "aspiration" means to draw the spirit into oneself; "respiration" means to exhale it; a completely oriental form to express the impulsive and repulsive act of the generation of the intelligent principle.

But the second aphorism cites and develops the method which creates magical power.

Ea, at the creation of the world, considered two things: the white and the black, the cold and the hot and his breath became cold and hot and he gave the warm breath to man and the cold breath to woman, etc.

1. Is there an essential difference between active life (male) and passive life (female)?
2. Once having admitted and thoroughly considered the fact that the two lives are different, can a woman become a magician?

I respond briefly, but all cannot understand the true significance and its application to the practice of which I speak and I refer to what I have expressed in the first part.

1. The vital current one is divided and realised as divided.
2. Man and woman become equally magicians and powerful operators if the first awakens in himself the feminine qualities and the second her masculine qualities.

Let us consider the words to breathe in life, employed in the second aphorism: the breath, here, is taken as the symbol of emanation. Happy are those on whom Ea has breathed twice. The two souls in the same individual are embraced in love, like the serpents of Mercury's caduceus, and sing of the divine fertility.

From this can be understood the significance of the words of the priests initiated in antiquity, when they said to their disciple: bury yourself alive, the ears blocked with beeswax and lambswool in the cavities so that the light of the world cannot enter and, in that state, aspire and respire until you obtain the vision of the world of Ea. In this very powerful exercise, which consists of attracting and repelling the spirit of the world, are awakened the silent and sleeping virtues of the accumulated forces and these are reproduced in the universal life.

Isolated and morally perfected, awaken your hidden and secret nature: here is the literal and current interpretation of the sacerdotal doctrine.

* * *

The scientifically perfect man is neither entirely body nor entirely spirit, but the integration of the powers of the spirit into the body which nourishes it and which uses in its manifestations a constant equilibrium, so as to protect its unity against all prevarication of the two factors which compose it.

In plain terms: a man who lives in a state of animated exuberance is imperfect, just as he is imperfect who vegetates while submerging in the flesh the rights of the soul.

Here, it is necessary to understand the constitution of man.

Man must be considered as a Being who contains within himself the four elements which constitute the universe:-

1. A sensitive and material body (flesh, bone, horned tissue);
2. A more subtle emanation, arising from the first and consolidating its more heavy sensitivity (nerves, central nervous system, brain);
3. A more complete individuality, emanating from the two preceding elements and constituting its mentality, or mental man.
4. A luminous intellectual principle, participating from the universal life and thus an inexhaustible source of vitality, as much spiritual as corporeal.

The names which magic gives to these four constituent elements, is imprinted on them by mythology:

1. The Saturnine body, which eats, devours, renews and reproduces itself.
2. The Lunar body, which lives from the source of the first, as the moon lives from the light of the sun.
3. The Mercurial body or the individuality which results from it, also called the mental man, with wings at his head and feet.
4. The Solar body, the divine individuality which only manifests itself in man by means of the Mercurial body, which, in its turn, is manifested to the Lunar and the latter Saturnine.

The disciple must understand that this division is uniquely made in order to be expressed in concrete form, for these four bodies interpenetrate in such a way that each cell and atom of the human physique contains the three others, rudimentarily and atomically speaking.

Thus man, in his unity and synthesis, is the result of two extremes: the physical Saturnine body, which is nourished by the earth and typically physical sensations with which it is in contact: education, environment, the most immediate sensations and the solar body, the opposite pole which participates from the highest life, not only of the earth but of the immense universe composed by the infinite number of worlds constituting the planetary systems known and unknown to astronomers.

Human or terrestrial ideas (humus = earth) pass from the physical senses to the reserve of the nervous centres, through the nerves which are the vehicles of Saturnine sensitivity.

The divine ideas and knowledge (God or Zeus, the lightning), the ideas of the great and vast unknowns of the Saturnine body, come to us from the highest and most solar individuality, by means of the spirit, or the mental or Mercurial mechanism.

If base sensations are preponderant, one bars the way to elevated perceptions and, vice versa, by oppressing the Solar principle, or divine spirit the Saturnine body is insufficient to conserve the functions of physical life.

Equilibrium between the four elements is represented as a true and real personality participating in the terrestrial and universal life, who corresponds to the Christ of the Catholics, to the Hermes of the Greeks and to the Mercury of the philosophers.

Thus, human integration commences to appear and progress in the same proportion as Hermes appears and progresses in man.

Hermes is, from this fact, a divine entity if one conceives him as the supremely perfect model of equilibrium between two binomials:

Saturnine Mercurial
----- Hermes -----
Lunar Solar

as one can understand it through the state of equilibrated blessed light which predisposes us to the knowledge of the secrets of all that exists.

The mythical priesthood said that Mercury or Hermes was born of Maia, daughter of Atlantis (he who wished to discover the secret of Olympus) and of Jupiter, king of the heavens, in order to indicate the participation of the hermetic spirit in the two extremes. The supreme universal God gave him wings at his head and feet so that he executed God's wishes very rapidly in heaven and on earth.

This state of lucid mental equilibrium (hermetic and Mercurial) is of divine and terrestrial origin, but it acts in the divinity incomprehensible to the masses and in the practical life of the earth. The disciple must thus consider Hermes as the source of the pure integrational and infallible science, for He sees into the relatively finite and into the absolute infinite.

Do not be confused: I have not said four parts, but four bodies, each of them being the sublimation of the lower, to know Saturn, father of the world and of matter.

Our Hermetic School, in its analysis, proceeds from low to high, from the material to the light, which is matter in a state of vibration; from the material to magnetism, which is the scientific potential of his atomisation; from the material to the trance which corresponds to the passive state of the consciousness for the liberation of its Divinity, which is an intensification of the Light.

That is why organism has no parts, beyond its anatomical divisions. Its components are the bodies of elementary and complex nature, in such a way that each atom, molecule and cell understands specifically these bodies which are Saturnine in origin; then, in a state of transformation, Lunar and Mercurial bodies, evolving and refining it to arrive at the body in the vibration of Light, which is Solar.

The Lunar body, conceived as a fluid personality, made from lighter matter and containing the two other more elevated principles (Mercurial and Solar Bodies), if it could be separated from the physical body, would give them the spectacle of a man-angel (angelus means envoy or messenger) being able to move without the sustenance of the physical body.

The Lunar body is the most elevated part of the material body and the lowest of the mental and spiritual faculties of man.

In its relationships with animal life, this body serves to receive the impressions of the exterior animal envelope and, to use a known term, it is formed from the less sensitive part of the intelligent nature and from the most delicate part of the material body: it is the nervous flow or the flow of the very sensitive force of every animal organism. It is plastic or changeable and thus is capable of taking all possible forms. It is very sensitive and, as a result, it can be influenced by the lightest oscillations of the will.

Its plasticity, united with its high level of sensitivity, renders it changeable and susceptible to becoming the receptacle of all that which acts sensitively on it; it is on it that are recorded and logged all the sensorial impressions.

All the impressions of sensorial origin pass through the Saturnine body and are reflected constantly and continually on the sidereal body, all called Christ (water-fish) and the divine Lamb because of its control over man, for like the Lamb of the sidereal body, one does all that it wishes.

Its plasticity and its impressionability are millions of times more delicate than very sensitive photographic plates.

One can thus explain and can, without fear of being mistaken, subscribe to all that asceticism attributes to it: "It is in you, it sees all, it hears all, it remembers all, it conserves all until the day

when you will have to be judged, according to your merits and good or perverse actions."

The sidereal body reunites all the impressions of the senses, separates them, dissolves them and reconstitutes them at will, exactly as photographic negatives give examples and copies of diverse sizes. "It is the feminine element of the material body and it receives from the physical body, through the sensations, the images of the material world. It holds them, fixes them, nourishes them and restores them in an occult childhood, to the material body, which forgets that it is responsible for them, accepts them and becomes their minister.

The nervous system of the human organism (the lunar matter) is the delicate intermediary between the intelligence (mercurial matter) and the external world, by means of which the verbal manifestations, spoken, written or designed, are possible. All the essential part of man is found there, in the sensitivity of this lunar and pre-mercurial matter, which constitutes our being. It is a filter of the influence of the energies of nature. It is a subtle riddle which, in choosing the impression of the external forces, carries them to the brain by modifying them.

The magical or hermetic purity, (and not religious purity, is the conscious and unalterable neutrality which we conserve in the consideration of our fellow men. The man who, at the peak of his perceptive power can be neutral and who can consequently conserve a serene consciousness, intact and disengaged from the sensation but ready to judge impartially, raises himself above the level of the mass of humanity.

In the ordinary man, the pure intellectual principle (Sun) is confined within the mercurial body, which is in its turn confined in a lunar belt more corporeal and sensitive to the volitional actions of one's own physical body. It acts on an ordinary man, who, not having developed his pure intelligence, is inclined to become a god and a stranger to himself before the voice, sound and movement which the body takes from the exterior and not from within itself.

In profane society, two gods are followed: that of the individual instinct or base animality, and he who speaks through the mouth of others, to know public opinion. (Scientific, religious, moral, etc.) What is not manifest in living man in society is precisely the solar god, seeing that the pact of alliance was broken, he has hidden his face.

The ordinary man is more or less sensitive to the impressions of the external senses and he is therefore more or less awakened according to his constitution. The same man, on the same day, knows of the different states of physical consciousness. A state of personal mastery of his own being is not constant in the same individual, whoever he may be. Notably desire and lust break the pure normality of consciousness and cause it to doze and go to sleep.

To strip off the modernity of his being is something much too difficult for cultivated people than for others, for these last do not possess these fascinating sentiments of blinding seduction and in them the ancient current predominates more easily. The sacerdotal purification imposed on the neophyte was precisely this cleaning of the consciousness aspiring to the light of all suggestion attached to the vulgar.

It is only to a pure consciousness that freedom is accorded above the limits of the relativity of time and space and my actual commentary aims to counsel as an unique preparation, this state of purified consciousness which is the key to the Hermetic Door.

The prayer, chastity and fasts of which we have spoken, to strip them of all mystical significance, contribute to the gradual freeing of the lunar body, the seat of the astral of the magi, providing sensorial impressions of the saturnine. And this is so, not because the sensorial impressions are not registered on their arrival through the lunar body, but by the fact that in their reception, no troubling, affective and emotive resonance responds.

By the conquest of such a state of liberty, our purified lunar body (the "Mary" of the Catholics) will no longer be the eternal battlefield between actions and reactions, and then only will it become possible to begin to hear the "interior voice" which speaks today to each of us without being heard.

The rites of purification find their reason for existence in their effects. Initiation really commences and not only by words, as soon as within vulgar man there has resonated the internal voice, the Christ, the Nebo, the angel, the genie.

* * *

From now on, the chapter of Ariel nears its end and I know best how to recapitulate all that I have said and that to which I have alluded concerning the occult Ariel, as by recapitulating the necessary laws to come into the possession of the force in magic, and recognise laws which can be applied to the magical education of the disciple.

CATECHISM OF PRIMARY MAGIC

He who wishes to reach the goal must be silent, but in being silent, he must work.

To work is to act.

One acts on apparently inanimate things and on visible and invisible animated beings by means of three factors:

1. The will
2. Science
3. Equilibrium

I - THE RITES AND THE WILL

The rites are, for the disciple, like magical instruments, the key to all magic which is developed; thus the rites against which all the ignorant rebel, are only the most powerful supports to

educate the will and direct it, in order to replace the science in those who do not possess it, in order to engender equilibrium in men who are subject to their passions.

Some entirely religious fables are perpetuated by the learned rites of which often, very often, the priests have lost the explanatory key. Abolish these rites at this level of priestly consciousness and you will have destroyed religion.

The rite and the ritual formula do not obey magically the conscious exterior personality of him who conducts the operation, but to the intimate consciousness of the individual or the occult consciousness of the integral individual.

If between the occult consciousness and the normal consciousness, there is no homogeneity, the effect of the rite, although constituting a certain contribution in the chain of the Schola, is then very often in perfect contradiction to the desires expressed by the practitioner.

In magic, the practice of a rite is itself an arcane, because he who accomplishes it must exercise his will; and, always in magic, the hermetic significance of the word will is not that which one hears in ordinary human speech. Consequently, there are many equivocal statements, much despair and very many errors. The human exercise of the will is placed under the specific domination of the impulsive passion which often takes the form of reasonable logic; it seems as if when we wish in a human way something, it is we entirely who wish it, although it is only the relative and lowest consciousness which is carried away.

The will has truly a potential magical value either when it is a preponderant expression of the occult consciousness in us or when the exterior personality is in accord with the occult individual which is within us.

He who acts magically arrives at the same thing as the mediums when they are in a state of trance, when it is profound, and they

display evidence of an occult personality in perfect contradiction to the visible personality.

The integration of man commences when the conscious personality is in perfect accord with the occult and historical consciousness of man.

He who does not understand this must not undertake operations in magic for they are destined to fail.

A magical practice differs from religious prayer precisely in that the first must be based on volitional power over the intimate will and the nourishment of the imagination (imago = in-mago) whereas the second part of the exterior consciousness thinks about that which is exalted and which it cannot see.

To educate the will is to direct it, to replace the science is to engender it: one does not obtain active equilibrium without the magical method.

Regnum regnare docet (reigning teaches one to rule): to work is to know by acting. One goes to war as a conscript and then as a veteran; but when one is a veteran, one can show the wounds received when one was a conscript.

II - WILL AND DESIRE

In order to be initiated into the practice of magic, one must determine the will, in the objective which one is pursuing.

To wish and to know how to wish is a great secret.

He who wishes and does not know how to wish is not a magus and will never become one.

To wish is not to desire.

Desire kills the will: to desire without will is sufficient to destroy all work of magic.

III - WILL AND INVOCATION

The angel of the will is Ariel, the force or will, for the most powerful force is the will of the man who knows what he wants.

Without repeating myself, I say to my disciple: if you wish to attract the force to you, invoke and evoke Ariel, and the angel will bring it to you.

To invoke is to call within oneself.

To evoke is to call to oneself.

Everything called arrives. Orpheus moves mountains by playing his lyre.

One must become a little Orpheus in order to attract to oneself the invisible atoms of the generative force, which is the universal life.

IV - ARIEL IS THE WILL-SOUL

This life of the universe is composed of sensitive materials and ether.

But the ether also is material and thus life is material.

The vibrational action of this material is the intelligence in movement or active will which, like the material in vibration, is material-soul.

Ariel, like all the angels, like all the spirits, like all that exists, must be considered under every perceptible aspect, even in the ultra-normal intuitions of the human mentality. Invoke Ariel if you wish to become strong.

Ariel comes at the call of the feeble in order to aid in all just work. David finds himself facing the giant Goliath. Jehovah sent

to him Ariel. The stone kills the giant. But the cause was just in the integral concept of Israeli history, otherwise Ariel would have turned a deaf ear, feigning not having heard this appeal, or it would be changed into a demon and it would have deceived the audacious child.

All this signifies that Ariel only gives its force to just men. He only aids just causes. Thus, in order to invoke the god of force, it must be in harmony with divine justice or better still be identified with it.

Thus, I desire to address a warning to those who think they are able to dispose of the visible or invisible spirits only in order to satisfy their unworldly cupidity. In order to attract the angels one must have the justice of God, otherwise called the winged beings, like the eagle, do not come. I have said this several times.

V - THE WILL AND THE WORDS

In order to invoke effectively there exist rites and conjurations. The Latins called them carmina, the Hebrew psalms, the Italians incanti.

The vibrations which set in motion the ether in the world of every subtle material, are rhythmic in their nature.

The sublime mathematics contains the keys of the series and relationship between the vibrations engendered by the will and the repercussion of the wilful act of the ether upon the sensitive and visible world.

Words are articulations of musical notes emitted by the mouth, which is a kind of trumpet through which the sound can be modulated at will. Each note, corresponding to a syllable or letter, has a vibratory value on the ether. Orational art, dramatic art and song are founded on the theory of sounds, on the auditory apparatus of sensitive people.

But there is more.

Certain sounds, emitted in a special way, act powerfully on the human psyche like a magnet on iron. The experiences of sounds made upon somnambulists who fall into catalepsy were known in antiquity. In the theatre, enormous crowds of spectators feel themselves transported by a note emitted by a powerful and sweet voice. In the army, before a battle, some words pronounced by the commander can decide the issue.

Thus, the word or rhythmic sound has an energetic and sensitive action on living things. The song of its grandmother causes the baby to fall asleep in its cradle, the infant in whom the ancestral ideas bequeathed by its preceding existence have still not been revealed and on which the song acts mechanically.

Therefore the word is a force.

Ariel is, or can be, invoked by powerful words.

VI - THE WILL AND THE METHODS OF CONJURATION OF THE SAME KIND

These powerful words are the songs and emissions articulated by the will.

Animated or not by concrete ideas, these words are much more powerful when they have been magnetised by other operators, and when they respond with sounds to the ideas which one wishes to awaken.

The psalms of the Hebrews are magical. But in Hebrew they are more effective than the Latin psalms and one must possess the key in order to utilise them. But the imprecations, exorcisms and spells of Egyptian and Chaldeo-Syrian magic are more powerful than the psalms because as one pronounces or chants them, one awakens not only the ideas of those who have preceded us in the astral zone, but one also awakens, in order to revitalise them, the aged spirits of more than 50 centuries of practitioners who have repeated these ideas mechanically.

Also these spells are only delivered to those who know how to deserve them, for they constitute forces already actively vitalised by themselves, to such a point that the effects of them are rapid and precise, which is different to the prayers already included in the Catholic liturgy (the Psalms) which have a relative value according to the different manner in which they have been used.

If a magus tells you that by a single word he has put thieves to flight, believe him, because it is possible. If a practitioner in diabolical magic tells you that he has possessed a woman by nothing more than speaking to her for the first time, believe him, because it is possible.

Certain words, which must not be repeated in vain, are the inheritance of very rare men who lose the faculty if they abuse it, because they have learnt these words directly from the heaven of Ea and each of these words contains in synthesis the seed of an act of creation. Misfortune to those who do not pronounce the words at the right time and in the right manner to abort the vital seed of creation!

The poems of the usual rituals and the grimoires are very small things. Charms do not pronounce when the people hear them through the ears of the physical body, but perceives them like arrows coming from near or far, on to the mental body of the things or beings one invokes.

In magic, not to speak signifies as also refraining from pronouncing useless words.

The magus, when he speaks, must work.

By speaking, one heals, consoles, saves or kills.

The mystery of words and sounds, in magic, is profound.

VII - THE WILL AND THE GRAPHIC SIGNS

One must consider moreover that each word is more than a sound, a graphic expression of the sound if one repercusses the vibratory waves of sound on the delicate apparatus which serves those who receive them. I have cited moreover this example of the sensitive phonograph where the sound is engraved spontaneously. In considering that the nature of the human psyche is a thousand times more sensitive than a phonograph, one can understand that the translation of each sound can be executed by graphic signs. Thus Ariel resides in the expression of the signs: when the signs are graphic and generators of force, it is sufficient to trace certain ones in order that the angel will arrive.

To explain myself more clearly: the disciple in magic must not only study profoundly the value of the words articulated at the right time to engender sensations, but he must also interpret them graphically by means of the sphymic act or the act of pulsation or beating, of which the general laws and those which are more particular are found in the well of truth which is the Bible of the Hebrews, written in Hebrew letters without punctuation and, for he who does not know Hebrew, in Plato, Aristotle and Avicenne. For he who knows only the vulgar tongue, one can discover certain very rare traces in the balladeers preceding Dante Alighieri, in Dante himself and even in Petrarch.

Between the ripened thought and the sign which represents it there is always one law of evocation and reproduction of the work one has accomplished in order to engender it.

Ciphers, characters and sacred words have a value, not related to the will of he who uses them for the first time but, through the sum total of all the wills which have used them, to the knowledge of the millions of energetic wills, serene and effective.

The talismans represent creations of the initial will or of the will-evoked: something like a psychic means which influence the

psyche or soul, imprinting, as through a seal on the virgin wax of the spirit, the subtle properties evoked by the signs, ciphers, etc.

Their power is relative to the perfection and force of he who traces and looks after them; their effects are slower or more rapid, more or less energetic, according to the signs, characters, analogies and magic value of he who traces them.

They are analogical manifestations of the will and not of desire. They are manifestations reflecting the will on to the human soul, the instruments of small and brief miracles of time, force or expansion limited to the effects wished, according to the intensity of the force which has created them.

VIII - SCIENCE AND WILL

Ariel-force is the principle and consequence of science. Science is the intense and concrete application of the force in magic. The magus must possess a perfect knowledge of the action of the psychic and hyperphysical forces in order to obtain the realisation of Ariel.

Thus one demonstrates that in magic there is no application, exercise or adaptation of the will, without anticipated knowledge of the manner in which it acts. He who acts impulsively through the revelation of this sensitive unconsciousness which forms the substratum of the mediums and hysterics, is not a magus but a good subject in the hands of a person who knows what he is doing and how he does it. On the contrary, he who works consciously, even in only deploying an infinitesimal part of his will-force, can be called a magus or sage.

I open here a very brief parenthesis on the reason why therapy classes doctors as the most presumptuous among the empiricists. All the savants to which I have made allusion earlier, including the doctors diagnosing the known illnesses, are infallibly of this type if they do not move away from the

immutable laws of nature in the material, in the order of creation, in the spirit and in the natural and inferior elements.

Here the doctor appears, emerging from the dark spaces of empirical medicine of early ages. He studies very actively the human body as far as he can describe the lesser details invisible to the naked eye. Look at the history anatomy until the discovery of the perfected microscope, and you will consider that man has wished to discover what constitutes the human body and to know the exact reason for it. He has succeeded in doing so. There exists no cell which would not glorify he who has illustrated it. There is not a single pore which has not given rise to a specialised book. But when man wished to bring health to his sick body, his knowledge has disappeared and the tombs have been dug and are being dug today, as in the time of Imerio and his school of Salerno.

The pathogen elements which the contemporary doctors seek to discover in bacteria in order to explain the diffusion of illnesses will go out of fashion more quickly than one can believe. The future doctor will find them in an imponderable element of which the actual researches cannot take account: in the spirit of man in contact with the spirit of things, or in opposition to him. He will then produce a profound revolution in human knowledge and the world will end... for what will the world of diplomaed ignorance achieve which throws lightning and excommunications against he who contradicts it. The shadows will be dispersed and a new period will commence during the course of which the human sciences will be the sciences of the human spirit. Then the social condition of the peoples will change because the spirit of Christ will be incarnate; human justice will be an exact imitation, conscious and constant, of the divine justice which today, seen by imperfect men, appears to them often as divine injustice. This is because men having in all things relative conceptions, can neither imagine nor understand a justice which is absolute.

To study the principle of life in us, to separate it if it is separable, to integrate it if it is integrable, to bring it to the summit of its

potential, to render it capable of being enriched by a very great energy, emanating from the source of the universal principle-life at the point of being able to dispose of it and to be nourished by it, and to nourish the organisms which are lacking in it: there is hermetic education, leading to the notion of an hermetic doctor. Hermeticism finds an aid, which all the modern doctors forget to consider, in the spirit or profound intelligent vitality of the caring doctor, or he who aids the sick to conquer illness.

The arcane of the revival of the forces is conceivable in its mechanics of auto-nutrition because it explains the revivification of the human forces after even a very brief and light slumber, but one cannot prove it by the usual methods of scientific demonstration.

Any vitalist theory is never approached by the synthetic vitality of a man, vitality linked to a central magnetic cell or nodule constituting the being, being nourished from a magnetic terrestrial centre which in its turn is linked back to the magnetic centre of the planetary and stellar worlds and of the entire universe.

An unique centre of energy, an unique magnetism.

It acts not by a unity of force, but from the unique central force of life, of which all the expressions are only states of being.

Sleep is the indispensable condition in order to recuperate the wasted energies. All dispersions of our energies are accumulated currents of vital magnetism which are exteriorised in order to enter into the visible and invisible terrestrial and universal vibrations and in order to climb back to the universal centre of life.

If the integration of the human powers can lead to the formation of the magus, the living reserve of the forces drawn from richer sources of energy, a simple progression of the magnetic riches accumulated in us by a release of acts and an attraction of non-

human entities and can render us useful to all suffering beings who have recourse to us.

To know that we are from the centres of irradiant life, empowering the intelligent and sensitive vitality of the inexhaustible centre of the world-universe, permits us to conceive the value of the lord of the causes as being the most generous, noble and immeasurable dispenser that religious or mystical imagination could ever conceive. In illnesses, every crisis which heals takes place during sleep; a pain only disappears in sleep; the state of coma is a state of sleep during which the nuclear magnetic centres fight to obtain a recuperation which does not survive and when the means constituting the human organism inasmuch as the centre of magnetism becomes incontinent, the dissolution is ready to be accomplished.

Let us return to our object: as in profane knowledge, empiricism is excluded and cursed, for one only thinks wise the application that one knows. In the high sciences of the spirit, he is called a magus who uses consciously the spiritual laws, *cum scientia et ratione* (with science and reason) as the scholars say.

Wherever the science is, Ariel is found, to know the divine and magical force appropriate to accomplish miracles for, just as the invisible world is known to the profane, so the invisible world must be known by the initiate. Who are you, who, following your inspiration without having the science of inspiration itself, obtain an accidental phenomenon? Are you a magus? Or are you the toy of the manifestation of the unknown and invisible?

IX - HOW THE FORCES ARE COMMUNICATED

When you have a visible master, know that his science is a candle which will not abandon you, but just as fire lights the burning coals through communion with Ariel, the elemental one of the fire, he will light in your soul the fire of the science and by the science he will communicate to you the force. One cannot sustain the method desired by the profane, which consists of

exposing the laws of known matters to the disciple, because it is not compatible with instruction in magic.

To direct you, if you are prepared to be ascetic, the master makes an appeal to your developed reason and makes you enter into his school in order for you to find easily the first path. Like a master in an ordinary school, he gives to his disciples what he thinks it is useful to give them.

But, say the sceptics, what can convert us, if it is not an impressive phenomenon? You, who present yourself as master, if you wish to convert me, produce this phenomenon.

But what does it matter to the master, the fact that you do not wish to be converted to spirituality?

This question resembles that of a child who visits the church of St. Peter and who says: Papa, why do you not buy me a dome like that of St. Peter to put on our house?

The father responds to his son, smiling: Dear child, our home is not made for this dome; one must first prepare the house and then we put the dome upon it.

But do you think, you who have a sane intellect, that the organism of spiritually evolved man, capable of giving you the proofs of transcendental phenomena, could be the dome for any modest house?

I will tell you simply this: permit me to give you the certitude of an occult power, human and extra-human, through a progressive initiation. This practice will be to refine the psychic organism given to the neophyte, by according to him the possibility of acceding to the phenomena of a superior order. It is the key of all, a philosophical edifice which will have a great influence on the creation of a school facilitating individual researches and the progress of those who will be encouraged by their success to continue their researches.

Just like the world, the intelligent superior only manifests himself to the inferior by symbols, analogies and assonant words and instruction in magic is only carried out through analogical acts that the master practises on the disciple.

The science of the masters of the fire is only communicated by contact, although the masters of the light only communicate in silence. The Church says: in reading the sacred books, consider the spirit which finds itself confined in them; but in reading the books on magic, do not stop either at the words nor at the spirit of the words: above what one says and demonstrates is found the master who, while indicating an end to attain and sharpening the appetite of lust, teaches without saying it clearly the manner of returning to the goal: thus to learn is to understand and to understand is to unveil the force which no one can give you: thus, in you, the beast is killed and the angel is born.

Magic is an aristocratic science, allergic to the masses, which must have the intuition of this divine science but cannot possess it: moreover, he who, having issued from the masses, harvests the grain and conquers the science and the force, will reign over all.

Know how to understand and you will learn.

X - SCIENCE, WILL AND FORCE

Uniting science and will you will find the solution of the problem of force, but not how to adapt the force and make it focus on the things which must be changed. But, if the science is in union with the transformed will, all miracles are possible.

Observe theses rules to adapt the force:-

1. Wish without desiring.
2. Wish without fear.
3. Wish without regret.

Desire, fear and regret kill the will: before working in the things which are difficult or uncertain of outcome, commence by distancing yourself from these three sins of the magus.

If you desire, fear and regret, the poems do not produce the charm and all force diminishes.

In Paragraph II, I have said that to wish is not to desire; I say now that fear or regret neutralise every act of the will. In order not to desire, fear or regret, one must feel divinely just without human prejudgments of "justice," based on egotism.

XI - EQUILIBRIUM AND FORCE

To be inspired with absolute justice, is to be in equilibrium. It is to be just.

That is why will, science and equilibrium are the three essential conditions of the Ariel or magus of the force.

XII - JUSTICE AND POWER

Will without science and science without equilibrium are the negation of all magic.

A magus must not do all he wishes, but only what it is just to do; otherwise, his action would be a culpable act of violence against all power and nature inferior to his own.

Do you wish to possess the divine force? Be just, like a god!

Do you wish to possess the diabolical force? Be unjust, like Satan!

The force in magic is a providential action which is fertile and beneficial, when it is in harmony with the providential principle, but it does not happen in the same way when, by reaction, it attracts to itself all the counterblows of perfect justice.

Reason is order, order is God, because order is justice.

Folly is disorder, disorder is Satan, because disorder is injustice.

XIII - PURITY AND FORCE

One dominates the magic of the passions by invoking the very pure Ariel.

One commands the passions by purity.

The pure force is without passion.

The impure force is rich with all the torments of passion.

Magical and hermetic purity, and not religious purity.

Our purity, heard in its integrality, is the conscious and immutable neutrality which we keep for the regard of our fellows.

To strip oneself of the outer skin which education has placed over us, to remove the baby's blankets in which the kindness of our more recent education has enveloped us and we present ourselves naked for baptism, sicut erat in principio, in provoking the revelation of the sleeping being, that is all, it is the evocation in value of the natural powers of the soul in its simplicity.

All hate, all love, I would say all interest, of he who works in the hermetic domain for the success of a desired thing renders useless and void and destroys the expected result.

That is why I have said that the sentiment of justice is the unique factor of all our progress towards reintegration.

There exists an obstacle which bars to us the route each time that our being tends towards evil.

Why does the Hermetic Medicine easily obtain miraculous results? Because one cannot come to the help of the sick with hate, because one cannot come to the help, or have the will to help a sick person to whom one would wish evil; this would be in contradiction with the goal of the action.

XIV - THE PASSIONS AND THE FORCE

Can the passions serve as exciters of the organism to produce and invoke the armed Ariel? He means: Can for certain creatures the stimulant, serving to free the occult forms, be sin or vice?

Yes, but this is the mistaken method of the sects of cacomaguss. The divine magic only finds a stimulation in virtue.

The virtue is Ariel, the virtue is force, the virtue is purification. The pure source of the divine magic resides in the Love for one's fellow creatures, in the sacrifice of what belongs to us for the redemption of the rest.

The love for our fellow beings must be Christian - very pure and chaste and without any desire for recompense.

The sacrifice that is the pain.

In this profound poetry of love without hope of retribution and in this pain without hope of relief, pure magic finds the lever of every great miracle: faith in glory without end from above and the joy of approaching Ea through the sacrifice of oneself.

XV - THE PURITY OF ARIEL

The good and evil in magic depend on the purity and justice of he who works, more even than the means they use.

Good and evil must be found in the vestibule and not in the temple; in the peristyle, therefore, where the crowd of vendors press together, whom Jesus chased with a scourge; but, in the occult domain, there exists only the inexorable law of progress in nature and in the generation, one can only have there the absolute good, or justice, or Jehovah, the invisible God who manifests himself through his fated, intransigent bounty, in the act of creation.

XVI - ARIEL THE CREATOR

The man who wishes to join the power to act with the force, justice and purity of Ariel must not, in the action which engenders creations, resemble men nor be inspired by their passions. It is in this which resides his absolute resemblance to God and the complete success of his elevation whatever may be his history, means or systems of creation and realisation. Diabolical and angelic magic, black and white magic, are vague and vain words, before which there is only one fact: the possibility for the Mage to imitate the divine nature of things, what one can create and which can be created.

My disciple must know that, in order to divest himself of all human passions, in order to liberate himself from all the heavy and weighty chains which surround the body of the incarnate angel, it is sufficient to cultivate two divine virtues: the love of man and forgiveness; these two virtues are contained in the ideal of charity.

Man is made from charity in the image of God, a curious image, and he then clothes it with ambition, vanity, ignorance, human providence and philanthropy. As the judicious reader observes well the civil institutions, and he sees how and to what extent they are distant from the distant from the divine charity of which the Buddha and Christ speak. There is a sign of the state of barbarism in our times, where social egotism brings it all into the sovereign acts of states, in opposition to the interests of those they govern. All the theories which appear today arise from the Utopia found in their realisation by the transformation of human nature into the sense of doing good, by the divine regeneration of the man deprived of his celestial rights. Moreover, the law which governs spirits and things in the transformations is unique: there is a series of laws, geometric or arithmetical according to the value of the progressions, one law of regeneration through suffering, according to the degree of convulsion of the social organism. But charity is still very far from the modern ideal of the mercantile charity, in politics, in religious societies and in families, where gold, which for the people represents the synthesis of total well-being is only used to spread the prejudice that good is in pleasure and evil is in pain. (By following this reasoning, Mary, Mother of Sorrows, would become "Mary the Bad.") The human institutions have replaced the word charity with that of philanthropy, but it is only when the philanthropy becomes charity again, that one will have progressed to another echelon of the sacerdotal perfection.

Every disciple working in magic must love and know how to forgive. A love without egotism is divine, even if all women can only conceive that one could be loved intentionally and ideally, without any trace of jealousy, the latter being condensed from egotism into love. Love is the most fascinating characteristic of

the instinct: its decadence is the prostitution of all the noble, divine and divinised sentiments in man. Love is the most precious complement of sociability. It is the very pure key of Isis which opens the fertile treasures of the divinity in the deprived human creatures. The mysteries of Venus were nothing other than the celebrations of the cult of this comprehensive love which unites the two poles of creation in the creation of vital and intelligent Mercury. The Mystical Rose is the Rose of Love. The Roman de la Rose and the Courses of Love of the Middle Ages, the songs of the minstrels and troubadours, the poems like those of Dante Alighieri and the minor works of Brunetto Latini and others, are only the romances of Charity in love, and romance is love through charity. No one was a poet without love; poetry is depicted as being love; but in love there is truth, which is the seed of charity. From this also are derived the Satanic rituals, exalting the glory of generation in impure love and abortion in prostitution and in life with love, uniquely sensual and libertine.

Forgiveness is an aspect of pure love for others who are imperfect. To know how to love is to know how to forgive. A father and a mother forgive their son, who is the object of their love. Between all the mistaken loves, the least false is maternal love, for it is less egotistical. Moreover, even this maternal love is not authentic, except in the unconscious forgiveness; the mother, deploring the suffering which regenerates her son, is egotistical, like many mothers.

Know how to forgive and you will become gods on earth. Do not let the offence reach you, be indifferent to the insult and consider he who offends you as an innocent child who will spit in your face. Magical education, divine and divinising, is to be educated in forgiveness.

If it were otherwise, magic would become a formidable instrument directed against all the passions of one's fellow man.

Love and forgiveness, which are united in charity, differ from the fact of the divine character of the first and the human character of the second. Charity is powerful as a sacrifice of the

relative being to the absolute being; philanthropy is a passion of zoophiles who seek to protect the animals, to relieve their torments, but not to make them sit at their own table, nor to pull to their place heavy chariots.

Charity is the reaction of the material world on the world of spirit; charity is the world of flesh spiritualised.

Christianity experiences charity in the respect for one's fellow man, for he incarnates and undergoes the same physical suffering and he feels pain just as others feel it, a completely different thing from philanthropy, the pure and simple feeling of friendship for suffering man.

Charity is the property of the mother who feels her entrails doubled up with pain if her son cries because he is hungry. Philanthropy is, on the other hand, the virtue of a brain which would not like to be afflicted with the spectacle of the evils of others.

If every man evoked in himself the Christ who sacrifices himself by immolating himself for the good of humanity, the society of actual thieves would be transformed into a terrestrial paradise.

That is why one can say, and I affirm it in my turn, that all character traits contrary to solidarity are a social evil and that all good originates from human solidarity.

XVII - ARIEL DOMINANT

He who comes to dominate by loving his enemies dominates them inexorably. The triumph of love resides in the act of force in justice and is invincible in its powerful affirmation.

Ariel, the force and attractive spirit of love, is prodigious in his forgiveness.

The virtues and vices of souls are communicated by direct reason of their reciprocal love, and by inverse reason to their hate.

The more two people love each other, the more they both grow together, exchanging in their love their respective virtues.

This explains why one does not dominate the person whom one hates, whilst what one loves, one possess.

Such is the law communicating the virtue of all real things; and the visible and invisible societies are united and repulsed following the same law.

Bismarck has said that right than that of force. In the absolute, this is reasonable. This force, it is right itself, for the god who is not just is not strong.

One knows the fable of the little dog who goes to attack the lion. The lion, after having been bitten, stated that the teeth of the little animal had not even deranged a hair. He then said to his enemy: "You see, I could kill you by eating you; I spare you because you are small." The little dog then tried again, with the same result. The lion let him do it and forgave him again. The force of the lion rendered him generous, but if he had not been strong, he would not have had the clemency of the strong.

EPILOGUE

O Ariel, ray and power of the force of Jupiter, after having known you, man, the microscopic parcel in the immensity of the worlds has seen, relit in himself, the divine spark in its first splendour.

Where are you? Will he who invokes you, see you? What is your face, o martial spirit dazzling with light and fire?

In the oriental civilisations, you gave splendour and magnificence to Ninevah, Babylon and Memphis; in Thrace,

Orpheus enchanted you; in Greece, Jason wished to conquer you; Hercules wished to captivate you; in the Latin world, you became the eagle of wisdom and of the domination of Rome; in the Christian world, you spoke of the truth on the Cross.

In the world, all invoke you, all adore you. Because of you, one only sees the face of Amon, horned and generous; one does not know that you become providence by charity and that you are beneficent in the glory of justice.

Be generous when you give to my disciples who call to you in the long hours and depths of the night, in their rooms of study where are stacked on the shelves of libraries the volumes of human knowledge. Appear to them in the form of a gnome or flamboyant Elf or as ethereal, seat yourself on the edge of an old table and speak to the neophyte who wishes to act and know: tell him the truth, the naked truth; then you will smile at him and let him have the time to reflect.

In addition to all you will say to him, do not forget to approach him thus: there is no wisdom without silence; there is no power without charity; there is no force without justice. I am the virtue, he who transforms and he who makes miracles.

I only link myself to you through a pact of alliance. You will tell me: I am yours, now and for ever; you will write it for me in your blood, you will put in these drops your imperfect soul and will wait. As for me, before accepting, I will see if you have tried to sell me false stories as sapphires; if the truth is in you, if your hope is your love, and..... if all is true, I will come to you, I will give you the force in justice, love and charity, light in the Science. When you seek me, I will be near you; when you sleep, I will watch over you; when you combat evil, I will be your ally.

May the spirit of the age not remove his piercing vision from the intelligent disciple, who is a neophyte in magic. The guardian of the threshold flourishes his magic sword, throws light from his power eyes; but the disciple will pass, if he knows how to be silent, to wish and to love.

Science is force; it is justice; it is charity. Science is not delirium, it is not fever and not passion, pride, ambition or lies. The lightning is an inexorable law, just like the force in justice and charity.

It is in this science that, at the point of death, the martyrs of the great ideals found their smile, and which the sacerdotal empires found were the happinesses of the world.

Remember, my disciple, to be wise and to know how to read me, because I have finished and it has protected me from telling you of it, for I have already said too much about it. Above all, if you have not believed that I have revealed to you the arcane of the great magicians according to my promise.

The true initiate is he who, after assiduous work and effective practice of the doctrine, perfects, evolves and passes the most elevated degrees of the vulgar visible world and enters into the world of causes, renouncing to him its effects. It is he who passes the immense flood of exterior sensations and feels developed in himself the interior man, or the Christ who speaks.

It is he who has split up and separated his "elevated body," its first trinity, of the body and spirit of our epoch, entering thus into the phase of evolution from which one cannot return and speaking the double language of the spirit and man.

Since in every man must consider a double being, the old man, a synthesis of preceding lives, and the new man, actual. The initiatic process must be understood as a return by the exterior man to the mysterious or secret man.

To confer initiation, commence by an intensive actively which the master make the disciple undergo in order that the former man is manifested in his integrity.

The religions consist in spiritual education enveloping the new being and the old being in the same mantle of ideas nourished

by faith; initiation, on the other hand, forbids the formation of new layers around the occult and secret being and denudes it.

The action continues which consists of stripping away the artificial, to put naked, in its integrity, the old spirit, is a continual death of the artificial self, without the comfort of a moral aid or any encouragement.

The novice must only be instructed in this science and aspire in the silence to the manifestation of God in him, without allowing himself to be seduced by appearances.

Jehovah must be directly and immediately manifested in the disciple.

In developing his intuitions and in freeing himself from all artifice, the disciple progresses. He must deprive himself of all will to live, nor of the worry of temporal things, but aspire:

1. to the absolute mastery of life, like the creator of life itself.
2. to the possession of the state of holiness (according to the creative will which resides in him the form of his more elevated solar principle, which is the first Virtue itself of all the real universe), in order that he disposes of the material things, sensitive and hypersensitive, considering them as his own production and not like goods which rain down from strange hands, and in order to dispose of them according to the principle of absolute justice of which is the balance of Michael.
3. to the possession of the state of mobility (Ibi), in order that all the low things may be dominated.
4. to the reconquest of the luminous state, in order that all the paths, all the dominations may be illuminated by truth; he must be always present in himself, the active denominator, creator and recreator of things.

Magic, with its operations, only awaits a single phenomenon, a great phenomenon; as the Sun appears, so to the East of the sleeping psyche of the disciple appears the great God of mental light and so the day makes itself felt in the soul of he who invokes it.

Now, those who wish to study and practise magic must not forget that the knowledge of the Interior Self forms the first part of the intelligent and conscious manifestation of the disciple; after which, one enters consciously into relation with the world of causes but through the effect of a blind faith.

In magic, as soon as one has knowledge of theoretical rudiments, one must work; to discuss it, is time lost. The disciple must work, pray and practise.

The practices of magic, taught by a master, continually present this form: to produce, to deliver oneself from evil, to try and to take account at present of intense psychic or animist activity, which he who operates, does not explain, precisely because he does not see immediately what his operations produce; but the friendly hand which he has invoked will commence in latent fashion to dissipate the shadows and, invisible, insensitive, this intense activity of reintegration in the light which blesses, will not be interrupted until this day of the complete triumph in him of the intellect of truth.

You must await only one phenomenon of our doctrine, to know the reintegration of your intelligent self, which your spirit lights and finds the Light and, in the Light: the master.

Once arrived at this great and unique phenomenon, all the others are childish games; one knows that they are of worth and this will not be the pain of trying to become intoxicated with it.

With this, I have finished; I believe I have written sufficiently what is useful and necessary for men of goodwill to succeed.

I salute you, O Disciple. The times are propitious.

